

THE
CREDIBILITY
OF THE
GOSPEL HISTORY.
PART II.
OR THE
PRINCIPAL FACTS
OF THE
NEW TESTAMENT

Confirmed by Passages of ancient Authors, who were
contemporary with our SAVIOUR, or his APO-
STLES, or lived near their Time.

VOL. IX.

Containing the History of Apollinarius, Basil, Gregory
Nazianzen, and Nyssen, Ephraim the Syrian, Didymus
of Alexandria, Ambrose Bishop of Milan, the Priscil-
lianists, and others: With their Testimony to the Books
of the NEW TESTAMENT.

To which are added
REMARKS upon Mr. BOWER's Account of the MANICHEANS
in the second Volume of his History of the Popes.

By NATHANIEL LARDNER, D.D.

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M DCC LIII.





P R E F A C E.



SOME, it is likely, will take notice, that there are in this volume several writers, prior in time to some in the preceding volume. The reason is this: I was desirous, that *Ephraim the Syrian* should be in the former volume. And the chapter was compleated as far as could be from the Greek edition of his works at Oxford, and the first two volumes of the edition begun at Rome. But being informed, that the remaining volumes of the Roman edition might be expected in a short time, I determined to wait for them. Nor did they come to my hands, till several
a 2 months

months after the publication of the eighth volume. *Ephraim* being laid aside, I took *Epiphanius*. The Apostolical Constitutions naturally followed. Which being a long chapter, some others were excluded. Moreover, concerning divers of the articles in this volume, which precede St. *Basil*, I was for awhile in suspense, whether they should be inserted in this work at all. But at length I have judged it best, to omit very few, or no writers, who flourished in the fourth centurie, and are in St. *Jerome's* Catalogue. This is the whole occasion of the transgression in the order of time. Which, I presume, needeth not to be reckoned a thing of much consequence.

The tenth volume is almost finished, and will be sent to the presse in a
short

P R E F A C E.

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ſhort time. But I cannot ſay, that it will be the laſt. Indeed this part is now become ſomewhat voluminous. Nevertheless I perſuade myſelf, that in the end my readers will be well pleaſed to ſee the teſtimonie to the Scriptures in the principal Chriſtian writers, in different parts of the world, in every age, as low as *Oecumenius* and *Theophylaët*. It will be comprized in a few volumes more. And as I have now more leiſure than I had, the work will be carried on with greater expedition than formerly, if Divine Providence ſhall vouchſafe the continuance of life and health.

C O N-



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To

To be corrected.

- P. 8. l. 8. after seat put a comma.
P. 95. l. 6. for maintained read maimed.
P. 277. l. 14. for suit read fute.
P. 336. l. 4. after prevails put a comma.

In the Notes.

- P. 32. not. (*e*) l. ult. 659. l. 656.
P. 105. not (*d*) ver. 1. l. *Νία τινα*.
————— ver. 2. l. *ὀφείλει*.
-



THE
PRINCIPAL FACTS
OF THE
NEW TESTAMENT
CONFIRMED, &c.

BOOK I.

CHAP. LXXXVI.

RHETICIUS

Bishop of Autun.

“  RHETICIUS (a) OR RETI- A. D.
“ CIUS, Bishop of *Autun*, says ^{313.}
“ *Jerome*, was a man of great
“ note in *Gaul* in the time
“ of the Emperour *Constantin*.
“ There are exstant his Commentaries upon
B “ the

(a) Rheticius Æduorum, id est, Augustodunensis Episcopus,
sub Constantino celeberrimae famae habitus est in Galliis. Le-
guntur

A. D. " the Canticles, and another large work a-
 313. " gainst the *Novatians*. Nor have I met
 " with any other writings of his."

2. *Rheticus* was mentioned by us (*b*) formerly, in the historie of the *Donatists*. He (*c*) was one of the *Gallican* Bishops appointed by *Constantin* to hear *Cecilian* and them in a Council at Rome in 313. He was also present at the Council of *Arles*, relating to the same cause, in 314.

3. *Rheticus's* Commentarie upon the Canticles is mentioned by *Jerome* in some of his letters. I shall place a part of what he says (*d*) below. He owns, that (*e*) there
 was

guntur ejus Commentarii in Cantica Canticorum, et aliud grande volumen adversus Novatianum. Nec praeter haec quicquam ejus operum reperi. *De V. I. cap. 82.*

(*b*) See *ch. 67. Vol. 7 p. 229.*

(*c*) *Vid. Euseb. H. E. l. x. c. 5. p. 39. et Optat. l. i. c. 13.*

(*d*) Ob hoc et ego obsecro, et tu ut petas plurimum quaeso, ut tibi beati Rheticii Augustodunensis Episcopi Commentarios ad describendum largiatur, in quibus Canticum Canticorum sublimi ore differuit. *Ad Florent. ep. 4. al. 6. T. 4. p. 6. in.*

(*e*) Nuper quum Rheticii Augustodunensis Episcopi, qui quondam a Constantino Imperatore sub Silvestro Episcopo ob causam Montensium missus est Romam, Commentarios in Canticum Canticorum perlegissem, . . . vehementer miratus sum, virum eloquentem, praeter ineptias sensuum ceterorum, Tharsis urbem

was somewhat agreeable in the stile. But A. D.
313. says, the work was of little use for assisting men to understand the sacred author. He mentions some trifling thoughts. And blames *Rheticus* for not having first consulted *Origen*, and other interpreters, before he attempted to write a *Commentarie* himself.

4. *Rheticus* is mentioned by *Augustin* in his writings against the Pelagians. He speaks (f)

B 2

of

urbem putasse Tarsum, in qua Paulus Apostolus natus sit. . . . Innumerabilia sunt, quæ in illius mihi Commentariis sordere visa sunt. Est quidem sermo compositus, et Gallicano cothurno fluens. Sed quid ad interpretem, cujus professio est, non quo ipse disertus appareat, sed quo eum qui lecturus est, sic faciat intelligere, quomodo ipse intellexit qui scripsit. Rogo, non habuerat Origenis volumina? non interpretes ceteros? non certe aliquos necessarios Hebraeorum, ut aut interrogaret, aut legeret, quid sibi vellent quæ ignorabat? Sed tam male videtur existimasse de ceteris, ut nemo possit de ejus erroribus judicare. Frustra ergo a me ejusdem viri Commentarios postulas, quum mihi in illis displiceant multo plura, quam placeant. &c. *Ad Marcell. Ep. 133. al. ep. x. inter criticas. T. 2. p. 622. 624.*

(f) *Rheticum* ab *Augustoduno* Episcopum magnæ auctoritatis in Ecclesia tempore episcopatus sui, gesta illa ecclesiastica nobis indicant, quando in urbe Roma, Melchiade apostolicæ sedis Episcopo præfidente, cum aliis judex interfuit, Donatumque damnavit, qui prior auctor Donatistarum schismatis fuit, et *Caecilianum* Episcopum ecclesiæ Carthaginensis absolvit. Is cum de baptismo ageret, ita locutus est: *Hanc igitur principalem esse in Ecclesia indulgentiam, neminem præterit, in qua*

A. D. of him, as a man of great repute in his time, ^{313.} and has twice quoted a passage of his concerning baptism, as favoring the doctrine of original sin. But it does not appear, whence that passage is taken: whether from one of the books mentioned by *Jerome*, or from some other work, or from the debates in one of the Councils above taken notice of.

5. I have thought it best to give some account of this eminent Bishop and Commentator, who flourished at the beginning of the fourth centurie, though his writings are not
now

qua antiqui criminis omne pondus exponimus, et ignorantiae nostrae facinora prisca delemus, ubi et veterem hominem cum ingentis sceleribus exuimus. Audis antiqui criminis pondus. Audis prisca facinora. Audis cum sceleribus ingentis hominem veterem. Et audes adversus haec ruinosam construere novitatem? Contr. Julian. Pelagian. l. 1. cap. iii. n. 7. T. 10. P. i.

Si vis agnoscere vetustatem, ex qua parvuli Christiana gratia renovantur, audi fideliter quod ait homo Dei Rheticius ab Augustoduno Episcopus, qui cum Melchiade Romano Episcopo quondam iudex sedit, Donatumque damnavit haereticum. Hic enim, cum de Christiano baptismo loqueretur, *Hanc igitur, inquit, principalem esse in Ecclesia indulgentiam. . . . Audisne, non postea perpetrata, sed etiam ingenta scelera veteris hominis? Numquid Manichaeus fuit iste Rheticius? Op. Imperf. l. 1. cap. cv. T. 10. P. 2.*

now exstant. And I refer my readers (g) to A. D. 313. some learned moderns, whom they may consult, if they think fit.

(g) *Vid. Cav. H. L. T. i. p. 173. Fabr. ad Hieron. de N. l. cap. 82 Du Pin Bib. T. 2. p. 26. Tillem. Mem. Ec. T. 6. Les Donatistes. Art. 12.*





CHAP. LXXXVII.

TRIPHYLLIUS.

A. D.

340.

I. **T**RIPHYLLIUS (a) Bishop of a city in *Cyprus* about the year 340. and afterwards, was a man of great repute for eloquence in the time of the Emperour *Constantius*, as we learn from *Jerome*, whose article I place at length (b) below. He assures us, that *Triphyllius* wrote a *Commentarie* upon the *Canticles*, which he had read, and divers other works, which he had not met with. *Triphyllius* is likewise placed by *Jerome* (c) among

(a) *Vid. Car. H. L. T. i. p. 206. Fabr. Bib. Ec. ad Hieron. de V. I. cap. 92.*

(b) *Triphyllius, Cypri Ledrensis, fise Leucotheon, episcopus, eloquentissimus suae aetatis, et sub rege Constantio celeberrimus fuit. Legi ejus in Cantica Canticorum commentarios. At multa alia composuisse fertur, quae in nostras manus minime pervenerunt. De Vir. Ill. cap. 92.*

(c) *Exstant et . . . libri . . . et Triphyllii Cyprii. Ep. 83. T. 4. p. 656.*

among other eminent Christian writers in his letter to *Magnus*. A. D.
340.

2. *Suidas* in his *Lexicon* (*d*) says: “*Triphyllius*, a Bishop, and disciple of *Spyridion* of *Cyprus*, who wrought many miracles, wrote an account of our holy father *Spyridion*.” It is not unlikely, that this may be one of the many works of *Triphyllius*, which *Jerome* had not met with.

3. *Sozomen* relates divers things of *Spyridion*, or *Spyridon*, which are not very easie to be credited. One storie however may be true enough. It is to this purpose. There (*e*) being upon some occasion a synod of the Bishops of *Cyprus*, *Spyridion* and *Triphyllius* were present. *Triphyllius* had studied the Roman laws at *Berytus* for a considerable time, and was in repute likewise for his skill in other

B 4

parts

(*d*) V. Τριφύλλιος.

(*e*) . . . καὶ τριφύλλιον τὸν λύδρων ἐπίσκοπον ἄνδρα ἄλλως τε ἐλλόγιμον, καὶ διὰ νόμων ἀσκησιν πολλὸν χρόνον ἐν τῇ βερυτίῳ πόλει διατρίψαντα. Συνάξεως δὲ ἐπιτελειμένης, ἐπιτραπεῖς τριφύλλιος διδάσκει τὸ πλῆθος, ἐπεὶ τὸ ρητὸν ἐκεῖνο παράγειν εἰς μέσον ἐδέησε, τὸ ἄρὸν σὺ κράββατον, καὶ περιπατεῖ σκίμπος· ἀντὶ τῶ κράββατος μεταβαλὼν τὸ ὄνομα εἶπε. Καὶ ὁ σπυρίδων ἀγανακτήσας, οὐ σύγχε, ἔφη, ἀμείνων τῶ κράββατον εἰρηκότος, ὅτι ταῖς αὐτῇ λέξεσιν ἐπαισχύνῃ κεχρῆσθαι; τὸτο εἰπὼν, ἀπεπῆδησε τῷ ἱερατικῷ θρόνῳ, τῷ δήμῳ ὁρῶντος. κ. λ. *Sozom. l. i. c. xi. p. 416. 417.*

A. D. 340. parts of learning. At an assemblée for divine worship *Triphyllius* was called upon to preach. And when he alleged that text [Mark ii. 9.] *Arise, take up thy bed, or couch, and walk*: instead of the popular word in the Evangelist, he made use of another Greek word, reckoned more elegant. At which *Spyridion* being much offended, rose up from his seat and before all the people said aloud: "Are you better than he who said *couch*, that you are ashamed to use his expressions?"

4. If this be true, we have an argument of the virtue, particularly of the humility of *Triphyllius*, in that work of his, where he celebrated *Spyridion*, and his miracles. The public reproof, which he had received, produced no lasting resentment in his mind. He still honored his master. He was therefore both a learned, and a good man: though, as it seems, too credulous.

5. *Rufin* (*f*) supposes, *Spyridion* to have been present at the Council of *Nice*: and tells
divers

(*f*) Ex eorum numero (et si quid adhuc eminentius) fuisse dicitur etiam Spiridion Cyprius Episcopus, vir unus ex ordine Prophetarum: quantum etiam nos eorum qui eum viderunt relatione comperimus. &c. *Rufin. H. E. l. i. cap. 5.*

Ch. lxxxvii. TRIPHYLLIUS.

9

divers strange stories of him, which (g) So- A. D.
crates transcribed into his Ecclesiastical His- 340.
torie. They who desire to know more of
Spyridion, may consult (b) *Tillemont*.

(g) *Socr. l. i. c. 12.*

(b) *Mem. Ec. T. vii.*



C H A P.



CHAP. LXXXVIII.

FORTUNATIAN.

A. D. I. ^{340.} **A**S JEROME has a chapter for *Fortu-*
natian, I transcribe it (a) below.
 He was born in *Africa*. But was Bishop of
Aquileia in *Italie*. In the reign of *Constan-*
tius he wrote short Commentaries or notes
 upon the Gospels in a homely stile. *Fortu-*
natian is placed by *Cave* (b) at the year 340.

2. Though *Jerome* there speaks of *Fortu-*
natian's Commentaries as brief and rustic, he
 did not entirely neglect them. In a letter to
Paul

(a) Fortunatianus, natione Afer, Aquileiensis Episcopus, imperante Constantio, in Evangelia, titulis ordinatis, brevi et rustico sermone scripsit commentarios. Et in hoc habetur detestabilis, quod Liberium Romane Urbis Episcopum, pro fide ad exilium pergentem, primus sollicitavit ac fregit, et ad subscriptionem haereseos compulit. *De V. I. cap. 97. Vid. Fabr. in h. l. et conf. Tillemont Mem. T. 6. Les Ariens. art. 51. et 69.*

(b) *H. L. T. i. p. 206.*

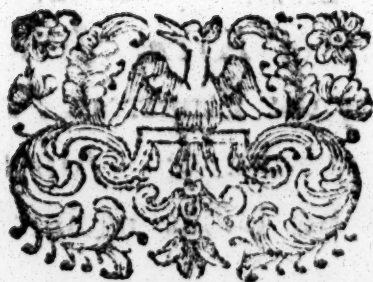
Ch. lxxxviii. FORTUNATIAN.

II

Paul of *Concordia*, still exstant, he entreats A. D. him (c) to send him those Commentaries. ^{340.} And in the preface to his own Commentarie upon St. *Matthew* he acknowledges, that (d) he had read what *Fortunatian* had writ upon that Gospel.

(c) Et ne putes modica esse quae deprecor . . . scilicet Commentarios Fortunatiani . . . *Ad Paul. Concord. ep. 10. al. 21. T. 4. p. 17. in.*

(d) Legisse me fateor in Matthaëum . . . et Latinorum, Hilarii, Victorini, Fortunatiani opuscula. *Prolog. in Matt. T. 4.*



CHAP.



CHAP. LXXXIX.

PHOTINUS.

I. *His Historie.* II. *Principles.* III. *Writings.* IV. *Character.* V. *Scriptures received by him.* VI. *His sect subsisted for some time.*

A. D. 341. *His Historie.* “ I. **P**HOTINUS of *Galatia*, says (a) *Jerome*, disciple of *Marcellus*, and Bishop of *Sirmium*, endeavored to revive the heresie of *Ebion*. Being afterwards banished by the Emperour *Valentinian*, he wrote many volumes. Among which the chief are his books against the Gentils, and to *Valentinian*.”

Photinus

(a) Photinus de Gallograecia, Marcelli discipulus, Sirmii Episcopus ordinatus, Hebionis haeresim instaurare conatus est. Postea a Valentiniano Principe pulsus Ecclesia plura scripsit volumina: in quibus vel praecipua sunt contra Gentes, et ad valentinianum libri. *De Vir. Ill. cap. 107.*

Photinus was a native of *Galatia*, as *Jerome* A. D. 341. intimates, and probably of *Ancyra*, the chief city. The same is intimated by (b) others. *Jerome* here, and (c) *Sulpicius Severus*, and (d) others, call him disciple of *Marcellus*, Bishop of *Ancyra*, of whom we have †† spoken formerly. He (e) is also said to have been Deacon to *Marcellus*.

The time, when *Photinus* was ordained Bishop of *Sirmium*, is not exactly known: nor when he first began to publish his peculiar principles, whether in 341. or 343. But he was first condemned by the *Arians* or *Eusebians* (f) in a synod held at *Antioch* in 344. or 345. He was afterwards condemned

(b) . . . γένος τῆς μικρᾶς γαλατίας. *Socr. l. 2. c. 18. p. 96. D.*

Οἱ ἀπὸ μαρκέλλου καὶ φωτεινῆς ἀγκυρογαλατῶν. *Ap. eund. cap. 19. p. 99. B.*

(c) Et tamen hoc ipsum Marcellum gravabat, quia Photinus auditor ejus fuisse in adolescentia videbatur. *Sulp. Sev. Hist. Sacr. l. 2. c. 36.*

(d) . . . μαρκέλλου τε τῷ καθηρημένῳ μαθητῆς, ἀκολουθῶν τῷ διδασκάλῳ, κ. λ. *Socr. l. 2. c. 18. p. 96. D.*

†† See *Cb. 73. Vol. 8. p. 207.*

(e) Photinus Sirmienfis Episcopus fuit a Marcello imbutus: Nam et Diaconus sub eo aliquamdiu fuit. *HILAR Fragment. ii. n. 19. p. 1275.*

(f) Vid. *Athanas. de Synod. n. vi. vii. et conf. Socrat. l. 2. cap. 18. 19.*

A. D. demned in feveral Councils. But it was not
 341. eafie to remove him, becaufe (g) of the af-
 fection, which the people of *Sirmium* had for
 him, who would not part with him. In the
 end he was condemned and depofed in a
 Council at *Sirmium*, held in 351. as is now
 generally fupposed. After which he was
 banifhed. There being fome difficulties a-
 bout the time of the juft mentioned Council,
 and other Councils relating to *Photinus*, which
 for the fake of brevity I do not choofe to
 concern myfelf with; I refer to feveral learn-
 ed (b) moderns, who have writ his hiftorie, in
 which there are divers intricacies.

Jerome

(g) Verum inter haec Sirmium convenitur Photinus haere-
 ticus comprehenfus, olim reus pronuntiatus, et a communione
 jampridem unitatis abfciffus, nec tum quidem per factionem
 populi potuit amoveri. *Hilar. Fragm. ii. n. 21. p. 1299*
Vid. et n. 22.

(b) *Vid. Car. H. L. Ann. 344. T. i. p. 209. and Life of*
St. Athanasius. n. xi. p. 127 . . . 129. in Lives of the Fathers
of the fourth centurie. Du Pin. Bib. T. 2. p. 112. Tillem.
Mem. T. 6. Les Ariens. Art. 37. 41. 44. 46. 47. Fabr.
Bib. Gr. T. 8. p. 314. et feq. T. xi. p. 378. not. Dion Pe-
tau. Diff. de Photin. Damn. ap. Labb. Concil. T. 2. p. 729.
Ec. et Animadverf. in Epiphan. H. 73. p. 304. Ec. Tho.
Ittigii Hiftoria Photini in App. ad librum de Haerefiarchis.
Diff. M. Larrogue de Photino haeretico, ejusque multiplici dam-
natione. Baron. Ann. 357. n. i. et feqq. Pagi Ann. 344. 345.

Jerome says, that *Photinus* was banished A. D. by *Valentinian*. Which creates a difficulty. ^{341.} For the Council of *Sirmium*, by which *Photinus* was deposed, and after which he was banished, was held in the time of *Constantius*, who died in 361. whereas *Valentinian* did not begin to reign before 364. Some (i) therefore have thought, that what *Jerome* says here is a slip of memorie, or mistake through haste, putting *Valentinian* for *Constantius*. Others (k) account for it in this manner. *Photinus*, they suppose, must have been restored by the edict of *Julian*, together with other Bishops banished in the reign of *Constantius*. And *Photinus* was banished a second time, in the time of *Valentinian*, if *Jerome* is not mistaken. And indeed, there is in *Facundus* (l) a letter of *Julian* to *Photinus*, if it be genuine. And it is very com-
plaisant.

It

347. n. v. viii. xv. 349. n. vi. vii. 351. n. x. xi. et seqq. *Basnag. An.* 345. n. v. 349. viii. 351. n. vi. viii. *Athanas. Vit. a Benedic. adornat. ad Ann. Chr.* 343. 347. 349. 351.

(i) *Vid. Petav. Animadv. ad Epiph. H.* 71. p. 304.

(k) *Vid. Fabr. ad Hieron. de V. I. cap. 107. et ad Philastr. cap. 65.*

(l) *Vid. Facund. l. 4. cap. 2. p. 59.*

A. D. ^{341.} It is concluded from *Jerome's* (m) Chronicle, that *Photinus* died in 375. or 376. He seems to have been living, when (n) *Epiphanius* wrote the article of his heresie in 375. *Optatus* (o) who wrote about 368. may be understood to speak of him as then living.

Whenever that Council of *Sirmium* was held, by which *Photinus* was deposed and banished ; there (p) was a conference held concerning his doctrine, at his request. The principal disputant on the other side was *Basil*, the *Arian* Bishop of *Ancyra*, who had been put in the room of *Marcellus*. And it is said, that *Basil* triumphed in the argument. The disputation was taken down by Notaries appointed for that purpose. And there were several copies made of it, one to be sent to the Emperour *Constantius*, another for the Synod, and a third for the Courtiers that were present, and before whom the conference was held

(m) *Chr.* p. 187.

(n) *Vid. H.* 71. n. i. et *Indic. Haeres.* p. 808.

(o) Dictum est hoc de Photino praesentis temporis haeretico, qui Filium Dei ausus est dicere, tantummodo hominem fuisse, non Deum. *Optat. l.* 4. c. 5.

(p) *Vid. Epiph. H.* 71. n. i. p. 829. *Socrat. l.* 2. cap. 29. et 30. *Sozom. l.* 4. cap. 6.

341.

II. Accounts of *Photinus's* principles may *His Prin-*
be seen in many authors, particularly, in the *ciples.*
symbol of the *Eusebian* Council at *Antioch*,
where he was first condemned. They (s)
C joyn

(r) *Soz.* l. 4. c. 6. p. 543. 544.

(5) Τοιῦτοι δὲ εἰσιν οἱ ἀπὸ μαρκέλλου, καὶ σκοτεινῶ τῶν ἀγκυρογαλάτων, οἱ τὴν προαιώνιον ὑπαρξιν τῷ Χριστῷ, καὶ τὴν θεότηα.

A. D. joyn him and *Marcellus* together, as denying
 341. the divinity, and eternal pre-existence of the
 Son, and the personality of the Word, under a pretense of maintaining the Divine Unity.

Philafter says little more of *Photinus*, than (t) that he held the same opinion with *Paul* of *Samofata*, and that he would not renounce it: for which reason he was deposed, and excluded from the church of *Sirmium* by the Bishops who had convicted him.

Epiphanius, in his Summarie, says, that *Photinus* was of the same opinion with *Paul* of *Samofata*: though in some respects he expressed himself differently. But both agreed, that (u) Christ began to exist, when he was born

τητα, καὶ τὴν ἀτελεύτητον αὐτῷ βασιλείαν ὁμοίως ἰσθῆναι
 ἀθετῆσιν, ἐπὶ προφάσει τῆ συνίστασθαι δοκεῖν τῇ μοναρχίᾳ. Ἰσ-
 μεν γὰρ αὐτὸν ἡμεῖς ἔχ' ἀπλῶς λόγον προφορικόν, ἢ ἐνδιάθετον
 τῷ θεῷ, ἀλλὰ ζῶντα θεὸν λόγον καθ' ἑαυτὸν ὑπάρχοντα, καὶ
 ἰδὸν θεῷ καὶ χριστῷ. κ. λ. *Apud Athanas. De Synod. p. 740.*
n. vi. Vid. et n. vii. Et apud Socrat. H. E. l. 2. c. 19.
p. 99.

(t) Photinus doctrinam ejus secutus in omnibus similiter
 praedicabat. Inque hoc mendacio perseverans, projectus est
 de ecclesia Sirmiensium civitatis, a sanctis Episcopis superatus.
Philaft. cap. 65. p. 128. ed. Fabric.

(u) . . . Καὶ οὕτοι καὶ ἀπὸ μαρίας καὶ δέυρο τὸν χριστὸν
 διαβεβαίενται. *Indic. p. 808.*

born of *Marie*. In like manner, in his fuller account: that (x) he was not from eternity, but he was born of *Marie*, and the Holy Ghost came upon him: that (y) he was born of the Holy Ghost and *Marie*, and on that account was the Son of God.

Socrates says, that (z) *Photinus*, Bishop of *Sirmium*, native of *Galatia*, following his master *Marcellus*, who had been deposed, maintained, that Christ was a mere man. And that the Bishops assembled at *Sirmium* deposed him, having found that he held the doctrine of *Sabellius* of *Libya*, and *Paul* of *Samofata*.

Sozomen's account is, that (a) *Photinus* taught, there is one God Almighty, who by

C 2

his

(x) φάσκει δὲ ἕτος ἀπαρχῆς τὸν χριστὸν μὴ εἶναι, ἀπὸ δὲ μαρίας καὶ δευρὸ αὐτὸν ὑπάρχειν, ἐξότε, φησὶ, τὸ πνεῦμα τὸ ἅγιον ἐπέλθεν ἐπ' αὐτὸν, καὶ ἐγεννήθη ἐκ πνεύματος ἁγίου. *H. n. i. p. 829. A. B.*

(y) . . . γεννηθεὶς ὁ χριστὸς ἐκ πνεύματος ἁγίου καὶ ἀπὸ μαρίας. *Ib. n. ii. p. 830.*

(z) . . . ἀκολοθεῖν τῷ διδασκάλῳ, ψιλὸν ἀνθρώπου τὸν υἱὸν ἐδογματίσει. κ. λ. *Socr. l. 2. c. 18. p. 96. D.*

(a) Ελεγε δὲ ὡς θεὸς μὲν ἐστὶ πανταρχατὴς ὅς, ὁ τῷ ἰδίῳ λόγῳ τὰ πάντα δημιουργήσας· τὴν δὲ πρὸ αἰῶνων γενεσίν τε καὶ ὑπαρξίν τε υἱὸς ἐπροσίετο· ἀλλ' ἐκ μαρίας γενῆσθαι τὸν χριστὸν εἰσηγεῖτο. *Soz. l. 4. c. 6. p. 542. A.*

A. D. his own word made all things: that he did
 341. not allow the eternal generation and subsistence of the Son, but said that the Christ began to be, when he was born of *Marie*. He (*b*) was deposed as holding the doctrine of *Sabellius*, and *Paul* of *Samosata*.

Theodoret does little more than say, that (*c*) *Photinus* held the same doctrine with *Sabellius*, except that he set it forth in a somewhat different manner: and that he was confuted by *Diodore* of *Tarsus* in *Cilicia*. To which (*d*) there may be reckoned to be a reference in the letter ascribed to the Emperor *Julian*, as preserved in *Facundus*.

Photinus is in *Augustin's* (*e*) book of *Heretics*. But I do not think it needful to transcribe him. However in other places also he
 men-

(*b*) *Ibid.* D.

(*c*) Ὁ δὲ φωτεινὸς μίαν ἐνέργειαν πατρὸς καὶ υἱὸς καὶ ἁγίου πνεύματος ἔφηκεν, ἑτέροις ὀνόμασι τὴν τῶν σαβελλίου δογματῶν κηρύττων διάνοιαν. κ. λ. *Haer. Fab. l. 2. c. xi. in.*

(*d*) *Julianus* etenim, perfidus Imperator, sic *Photino* haeretiarchae adversus *Diodorum* scribit: Tu quidem, o *Photine*, verisimilis videris, et proximus salvere, bene faciens, nequaquam in utero inducens quem credidisti Deum . . . *Diodorus* autem *Nazaraei* magus . . . acutus apparuit *Sophista* religionis agrestis. *Ap. Facund. l. 4. c. 2. p. 59.*

(*e*) *Cap. 45.*

mentions the *Photinians*, and shews their sentiment. They said, that (*f*) Christ was a A. D.
341. man, and a great Prophet, and excelled all men, the best and most knowing, in wisdom and holiness, but he was not God. They said, that (*g*) the Father only is God, and Christ a man : and they denied the personality of the Spirit.

Sulpicius Severus was quoted before. I transcribe another passage (*b*) in the margin.

Vincent's account is as well expressed as most. I put it below (*i*) at length. “ *Pho-*

C 3

“ *tinus*

(*f*) Quam multi dicunt, homo fuit magnus ? Quam multi dicunt, Propheta fuit ? Quam multi antichristi, ut Photinus, homo fuit, plus nihil habuit : sed omnes homines pios et sanctos excellentia sapientiae et iustitiae superavit. *Serm.* 246. n. 4. *T.* v.

(*g*) Photiniani quoque Patrem solum esse dicentes Deum, Filium vero nonnisi hominem, negant omnino esse tertiam personam Spiritum Sanctum. *Serm.* 71. cap. iii. n. v. *T.* 5. *P.* i. *Vid. et ep.* 185. c. xi. n. 48. *T.* 2.

(*b*) Photinus vero novam haeresim jam ante protulerat, a Sabellio quidem in unione dissentiens, sed initium Christi a Maria praedicabat. *Sulpic. Hist. Sacr.* l. 2. c. 37.

(*i*) Photini ergo secta haec est. Dicit Deum singulum esse ac solitarium, et more Judaico confitendum. Trinitatis plenitudinem negat, neque ullam Dei Verbi, aut ullam Spiritus Sancti

A. D. ^{341.} “*tinus* holds the unity of God after the
 “ Jewish manner. He allows not of any
 “ Trinity of persons. He says, that Christ
 “ was a man born of *Marie*. He denies the
 “ personality of the Word and the Spirit.
 “ There is only one God the Father, and
 “ Jesus Christ, whom we ought to serve.”

Marius Mercator supposes, *Photinus* to have taught, that (k) Jesus was born of *Joseph* and *Marie*, after the manner of other men. But that is contrarie to what is said by others, particularly by *Epiphanius*, who represents him to have taught, that Christ was born of the Holy Ghost and *Marie*. *St Ambrose* likewise, not yet quoted, represents the doctrine of *Photinus* to be, that (l)
 Christ

Sancti putat esse personam. Christum vero hominem tantummodo solitarium adferit, cui principium adscribit ex Maria. Et hoc omnimodo dogmatizat, solam nos personam Dei Patris, et solum Christum hominem colere debere. Haec ergo Photinus. *Vincent. Lirin. Common. cap. 17.*

(k) Photinus autem insanissimo Nestorio parem sententiam tonuit, Verbum Dei quidem non negans esse in substantia: Sed hoc extrinsecus in isto, qui ex Maria, more communi conjugum, natus est, Jesu inhabitasse peculiariter. &c. *Diff. de xii. Anath. n. xvii. T. 2. p. 128.*

(l) Neque, ut Photinus, initium Filii ex Virgine dispute-mus. *Ambr. de Fide. l. 1. c. 1.*

Christ did not exist, till he was born of the Virgin : as does (m) *Hilarie*. The *Eusebians* ^{341.} also in the Council of *Antioch* suppose (n) that to be the opinion both of *Marcellus* and *Photinus*.

Perhaps, because *Photinus* was said by some, to have revived the principle of *Ebion*, *Marius Mercator* concluded *Photinus* to have held the opinion, which he ascribes to him. But it is not certain, that all called *Ebionites* were of that opinion. And they who said, *Photinus* aimed to revive the heresie of *Ebion*, might mean no more, than that he was an Unitarian, after the manner of the *Jews*.

III. We now come to his Works. *Jerome* ^{His Writings.} says, *Photinus* wrote many volumes. But

C 4

none

(m) Haec quia Photinus, adversus quem tum conventum erat, negabat, inserta fidei fuerunt: ne quis auderet, non ante Dei Filium quam virginis filium praedicere. &c. *Hil. de Synod.* n. 50. p. 1181. C. D.

. . . quae [haeresis] initium Dei Filii ex partu Virginis mentiebatur. *Ibid.* n. 61. p. 1185. E.

(n) χριστὸν δὲ αὐτὸν καὶ υἱὸν τοῦ θεοῦ . . . μὴ εἶναι πρὸ αἰώνων θέλοντας· ἀλλ' ἐκ τότε χριστὸν αὐτὸν γεγονέναι καὶ υἱὸν θεοῦ, ἐξ ἧς τὴν ἡμετέραν ἐκ τῆς παρθένου σάρκα ἀνέειληφε, πρὸ τετρακοσίων ὅλων ἐτῶν. *Ap. Socrat. l. 2. c. 19. p. 99. A.*

A. D. none of them are now extant. Nor do I
 341. recollect any references elsewhere to those mentioned by *Jerome* ; his book against the Gentils, and to *Valentinian*. But *Socrates* (o) speaks of a work writ by him after his banishment, against all Heresies, and in support of his own opinion. And in like manner *Sozomen*, that (p) after his banishment *Photinus* did not desist from maintaining his own sentiments : but published books, both in *Greek* and *Latin*, in which he endeavored to shew the falshood of all other opinions, beside his own.

Rufin at the begining of his Exposition of the Creed refers to something writ upon it by (q) *Photinus*. But perhaps he does not intend any distinct work.

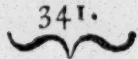
IV. The

(o) Ἐγραφε δὲ κατὰ πασῶν αἱρέσεων, τὸ δικαῖον μόνον δόγμα παρατιθέμενος. *Socr. l. 2. c. 30. p. 126. D.*

(p) . . . λόγους τε τῇ ῥωμαίων καὶ ἐλλήνων φωνῇ συγγράφων ἐξεδίδε, δὲ αὖ ἐπειρᾶτο, πλὴν τῆς αὐτῆς τὰς τῶν ἄλλων δόξας ψευδεῖς ἀποφάνειν. *Soz. l. 4. c. 6. fin. p. 544.*

(q) Et quidem comperi nonnullos illustrium tractatorum aliqua de his pie et breviter edidisse : Photinum vero haereticum scio eatenus conscripsisse, non ut rationem dictorum audientibus explanaret, sed ut simpliciter et fideliter dicta ad argumentum sui dogmatis traheret. *Rufin, in Symb. init.*

A. D.

IV. The character of *Photinus* being in ^{341.}  divers ancient authors, we are led to take *His Character.* some notice of it.

Epiphanius says, he (*r*) had a fluent way of speaking, and in that respect was wonderfully qualified to impose upon unwarie people. *Sozomen*, that (*s*) he was naturally eloquent, and fitted to persuade men, and that he gained many to his opinions. *Vincent of Lerins* says, that (*t*) *Photinus* entred upon the Bishoprick of *Sirmium* with universal applause: and that he was a man of ready wit,

ex-

(*r*) Γέγονε ἔτος ὁ φωτεινὸς λόγος τὸν τρόπον, καὶ ἀξυμμέσος τὴν γλῶτταν· πολλὰς δὲ δυνάμενος ἀπατᾶν τῇ τῷ λόγῳ προφορᾷ, καὶ ἐτοιμολογίᾳ. *H. 71. n. 1. p. 829 B.*

(*s*) Φύσεως δὲ ἔχων εὖ λέγειν, καὶ πείθειν ἱκανὸς, πολλὰς εἰς τὴν ὁμοίον αὐτῷ δόξαν ἐπηγάγετο. *Soz. l. 4. c. 6. p. 542. B.*

(*t*) . . . eos commemoremus, qui multis profectibus, multaque industria praediti, non parvae tentationi catholicis existerunt. Velut apud Pannonias majorum memoria Photinus Ecclesiam Sirmitanam tentasse memoratur: ubi cum magno omnium favore in Sacerdotium fuisset ascitus, et aliquamdiu tamquam catholicus administraret. . . . Nam erat et ingenii viribus valens, et doctrinae opibus excellens, et eloquio prae-potens: quippe qui utroque sermone copiose et graviter disputaret et scriberet. Quod monumentis librorum fuorum manifestatur: quos idem partim Graeco, partim Latino sermone composuit. *Commenit. cap. 16.*

A. D. extensive learning, and charming eloquence,
^{341.} and therefore was a great temptation. He spoke and wrote properly and elegantly both in *Greek* and *Latin*, of which his remaining works are a proof, there being some in each language. *Socrates* likewise speaks (*u*) of his skill in the *Latin*, as well as the *Greek* tongue, as did *Sozomen* before quoted.

*Scriptures
 received
 by him.*

V. There is no reason to doubt, that *Photinus* received the Scriptures of the Old and New Testament, as other Christians did, there being no complaints made against him upon that head.

From *Hilarie* of *Poictiers* we know, that †† *Photinus* argued from 1. Tim. ii. 5. *Epiphanius* says, he boasted (*x*) of being able to sup-

(*u*) Εὐ ευγῇ τε διάγων τὸ λοιπὸν, λόγον συνέγραψεν ἀμφοτέραις γλώσσαις, ἐπεὶ μήδε τῆς ῥωμαϊκῆς ἢν ἄμιρος. *Socr.* l. 30. p. 126. B.

†† Hoc si timemus, delemus in Apostolo quod dictum est, *Mediator Dei et hominum homo Christus Jesus*, quia ad auctoritatem haereseos suae *Photinus* hoc utitur. *De Synod.* n. 85. p. 1198. E.

(*x*) . . . καὶ μετὰ καυχήσεως περὶ τῆς ὑποθέσεως ἑκατον μαρτυρίας φέρειν ὁ γεννάδας ἐπηγγέλατο. H. 71. n. i. p. 729. D.

support his doctrine by innumerable texts of A. D. Scripture. He particularly takes notice of his ^{341.} alleging (y) 1. Cor. xv. 47. That *Photinus* received (z) the begining of St. *John's* Gospel, and allowed the eternity of the Word, though thereby he did not understand the Son of God, is also manifest from *Epiaphanius*.

VI. Though *Photinus* was deposed, and banished; his doctrine was not extinguished. He still had admirers and followers. It is very likely, that the books published by him after his banishment would affect some, especially considering, that he was a good writer, as well as a good speaker. The Bishops of the Council of *Aquileia* held in 381. in a Synodical Epistle to the Emperours *Gratian*, *Valen-*

The Continuance of his sect.

(y) Φάσκων, ὅτι καὶ ὁ ἀπόστολος ἔιρηκεν· ὁ πρῶτος ἄνθρωπος ἐκ γῆς χοϊκός, καὶ ὁ δεύτερος ἀπ' ἑρανεῦ. *Ib. n. ii. p. 830. D.*

(z) Καὶ αὐτός φημι, εἶναι τὸν λόγον ἀπαρχῆς, ἀλλ' ἐχ' υἱὸν θεῷ γεγεννημένον. κ. λ. *Ib. n. iv. in. p. 31. D.*

... Ἀλλά, φησι, ὥσπερ διὰ λόγου ὁ ἄνθρωπος πλάττει ὁ εὐ-
λεται, οὕτως ὁ πατήρ διὰ τοῦ ὄντος ἐν αὐτῷ λόγου ἐποίησε τὰ
πάντα. κ. λ. *Ib. p. 832. A. Conf. n. ii. p. 830.*

A. D. *Valentinian* and *Theodosius*, say, that (a)
 341. whereas the *Photinians* still met together at
Sirmium, even contrarie to a law already
 made, they entreat farther care to be taken
 about it. In the law of the Emperour *Gratian*, in 378. giving leave to all manner of
 sects to hold assemblies, there (b) is an ex-
 ception of the *Eunomians*, *Photinians*, and
Manicheans. When *St. Jerome* in his *Chro-*
nicle says, at (c) this time dies *Photinus*, from
 whom the *Photinians* are called; it is sup-
 posed, that there were then some men of
 that denomination. *Augustin* (d) often men-
 tions

(a) Photinianos quoque, quos et superiori lege censuistis
 nullos facere debere conventus, et eam quae de Sacerdotum
 Concilio data est congregando removistis; petimus, ut quo-
 niam in Sirmiensi oppido adhuc conventus tentare cognovimus,
 clementiâ vestrâ interdicta etiam nunc coitione, reverentiam
 primum Ecclesiae Catholicae, deinde etiam legibus vestris de-
 ferri debeatis. *Ap. Ambros. ep. x. n. 12. T. 2. p. 809.*

(b) . . . μόνες δὲ τῶν ἐκκλησιῶν εἶργειν εὐνομιανὲς, καὶ φω-
 τινιανὲς, καὶ μανιχαῖες. *Socr. l. 5. c. 2. p. 260. Conf.*
Soz. l. 7. c. i. p. 705.

(c) Photinus in Galatia moritur. A quo Photinianorum
 dogma inductum. *Chr. p. 187.*

(d) Vos instruximus, quantam meministis, et meminisse
 debetis, contra haereticos Photinianos, qui solum hominem
 sine Deo esse decernunt: contra Manichaeos, qui solum sine
 homine Deum. *In Johan. cap. x. Tr. 47. n. 9. Tom. 3.*
P. 2.

tions them in discourses to the people: which A. D. he would not have done, if there were no ^{341.} such men. *Gennadius* of *Marseilles* speaks of a *Spanish* Bishop, named *Audentius*, placed by *Cave* (e) at 360. who (f) wrote a book against the *Photinians*. From the account, which *Gennadius* gives of that work, it appears, that the *Photinians* were supposed to have believed our Saviour's nativity of a virgin. We learn from him likewise, that they were sometimes called *Bonofians*, or *Bonofiacs*: supposed to be so named from *Bonofus*, who (g) lived in the later part of the fourth, and the beginning of the fifth centurie, the place of whose Bishoprick is not certainly known.

P. 2. *Vid. et in Johan. cap. vi. Tr. 26. n. 5. In Joh. c. xvi. Tr. 96. n. 3. Serm. 252. n. 4. Tom. v. In 1. Ep. Joh. cap. iv. Serm. 183. cap. v. n. 8. et alibi.*

(e) *H. L. T. i. p. 224.*

(f) *Audentius*, episcopus Hispanus, scripsit adversus Manichaeos, Sabellianos, et Arianos, maxime quoque speciali intentione contra Photinianos, qui nunc vocantur Bonofiaci, librum, quem praetitulavit *De Fide adversus haereticos*: In quo ostendit antiquitatem Filii Dei coeternalem Patri fuisse, nec initium Deitatis tunc a Deo Patre accepisse, cum de Maria virgine homo, Deo fabricante, conceptus, et natus est. *Gennad. de V. I. cap. 14.*

(g) *Of Bonofus see Tillemont Mem. Ec. T. x. S. Ambroise. Art. 68. & 70. and note 43. & 45. and Mr. Bowyer's History of the Popes, or Bishops of Rome. Vol. I. p. 263.*

A. D. known. Which *Bonosus* seems to have been
^{341.} of opinion, that (*b*) *Marie* had other children after the birth of Jesus.

(*b*) *Vid. Ambros. de Instit. Virg. n. 35. T. 2. p. 357. ed. Bened. et ejusdem Epist. Ibid. p. 1008. 1009.*





CHAP. XC.

EUSEBIUS

Bishop of Vercelli.

I. **E**USEBE, born in *Sardinia*, Bishop of *A. D.*
Verceil, or *Vercelli*, in *Italie*, is placed ^{354.}
 by *Cave*, as flourishing about the year 354.
 He died in the time of *Valentinian* and *Valens*,
 in (a) the year 370. or soon after. As he is
 in *Jerome's* Catalogue of Ecclesiastical Wri-
 ters (b) I place the chapter below.

2. In the reign of *Constantius*, after the
 Council of *Milan* in 355. he was banished to
Scythopolis

(a) *Vid. Hieron. Chr. p. 186.*

(b) Eusebius natione Sardus, et ex Lectore Urbis Romanae
 Vercellensis Episcopus, ob confessionem fidei a Constantio Prin-
 cipe Scythopolim, et inde in Cappadociam relegatus, sub Ju-
 liano Imperatore ad ecclesiam reversus, edidit Commentarios
 Eusebii Caesariensis, quos de Graeco in Latinum verterat.
 Mortuus est Valentiniano et Valente regnantibus. *De V. I.*
cap. 96.

A. D. ^{354.} *Scythopolis* in *Syria*, and afterwards removed to *Cappadocia*, and, as it seems, once more (c) to the *Upper Thebais*. His and his friends sufferings are mentioned by (d) many writers. When *Julian* came to be Emperour, they (e) had all leave to return home, in 362.

3. He translated the Commentarie of his name-fake of *Cesarea* upon the Psalms out of *Greek* into *Latin*. It is the only work of his,

(c) *Vid. Socr. l. 3. c. 5. Soz. l. 5. cap. 12. in Thdt. l. 3. c. 4. Ruf. l. i. cap. 27.*

(d) Interea Mediolanum convenitur, ubi tum aderat Imperator. Eadem illa contentio nihil invicem relaxabat. Tum Eusebius Vercellensium, et Lucifer a Caralis Sardiniae, Episcopi relegati. *Sulp. Sev. H. E. l. 2. cap. 39. al. 55.*

Eusebius Vercellensis Episcopus, et Lucifer et Dionysius Caralitanae et Mediolanensis ecclesiae Episcopi . . . distantibus inter se ab Arianis et a Constantio damnati exiliis. *Hieron. Chr. p. 184.*

Vid. Athanas. Ad Imp. Constant. Apol. p. 312. Apol. De fuga sua. p. 322. B. G. Ad Monach. seu Solitar. p. 390.

(e) Omnes Episcopi, qui de propriis sedibus fuerant exterminati, per indulgentiam novi Principis ad ecclesias redeunt. Tunc triumphatorem suum Athanasium Ægyptus excepit. Tunc Hilarium de praelio revertentem Galliarum Ecclesia complexa est. Tunc ad reditum Eusebii lugubres vestes Italia mutavit. *Hieron. advers. Lucif. T. 4. p. 301. in.*

Sed mortuo Constantio, patrono haereticorum, Julianus solus tenuit imperium, cujus praecepto omnes Episcopi Catholici de exiliis relaxantur. *Fauslin. et Marcel. lib. Pr. ap. Bib. P. P. T. v. p. 659. B.*

his, mentioned by *Jerome* in the forecited A. D. chapter. It is not unlikely, that in the place ^{354.} of his exile he learned *Greek*. For *Jerome* intimates, that the translation was made, during that period, and published by him after his return home. This translation is mentioned by *Jerome* in (f) two of his letters, beside what he says of it in his Catalogue. And in one of those places he says, (if he may be relied upon,) that this Bishop of *Vercelli* left out in his translation some heretical expressions of the original. That translation is now entirely lost, as is observed by *Montfaucon* (g) in his Preliminaries to *Eusebe's* Commentarie upon the Psalms published by him in *Greek* and *Latin*.

D

4. How-

(f) Apud Latinos autem Hilarius Pictaviensis, et Eusebius Vercellensis Episcopus, Origenem et Eusebium transtulerunt. *Ad S. Augustin. ep. 74. al. 89. T. 4. p. 627.*

Sit in culpa ejusdem confessionis Vercellensis Eusebius, qui omnium Psalmorum Commentarios haeretici hominis vertit in nostrum eloquium: licet haeretica praetermittens, optima quaeque transtulit. *Ad Vigil. ep. 36. al. 75. T. 4. p. 276.*

(g) Haec porro Eusebii interpretatio jam diu interiit. Nec memini me uspiam ejus vel codicem, vel fragmenta memorata deprehendisse. *Praelim. in Euseb. Comm. in Ps. cap. 2. n. iii.*

A. D.

354.

4. However, there are still extant some Letters, or fragments of Letters, supposed to be his. For a particular account of which, and some other things, I refer to divers learned (*b*) moderns.

5. There is a manuscript in the Cathedral Church of *Vercelli*, kept there with great respect, and said to have been writ by our *Eusebe*. It is mentioned by (*i*) *Montfaucon* in his *Diarium Italicum*. But though he describes it's condition, as worn out by time, or much injured by accidents, he does not tell us what it contains. *Cave* in his article of *Eusebe* has endeavored to supply this defect

(*b*) *Vid. Cav. H. L. T. i. Fabric. Ad Hieron. de V. I. Tillem. Mem. T. 7. Du Pin Bib. des Aul. Ec. T. 2. p. 235.*

(*i*) *Ecclesiam inde Cathedralem adiimus, in cujus aerario reliquiae insignes . . . Codicem ibidem inspeximus in charta membranacea tenuissima exaratum. Aiebantque ipsa S. Eusebii manu, qui seculo quarto floruit, descriptum, versionemque ex Graeco in Latinum ab eodem adornatam. Nonnulla hinc et inde legi, comperique, versionem esse a Vulgata nostra toto coelo discrepantem. Codex multis in partibus labefactus putrefactusque est. Quod casu plus quam vetustate evenisse dictitabant. Narrabantque diu in flumine demersum, indeque erutum fuisse. . . . Alium item librum eodem in sacratio repositum aiebant usui fuisse S. Eusebio Vercellensi. Sed xi. tantum seculi esse arbitror. Montf. Diar. Ital. cap. 28. p. 444. 445.*

fect by adding from *Mabillon*, that (k) it contains the Gospels of *Matthew* and *Mark*. A. D. 354.
 Nevertheless there seems reason to think, that it has the four Gospels. I have not yet seen the *Evangeliarium Quadruplex Latinae Versionis antiquae, seu Veteris Italicae*, published by *Joseph Blanchini* at Rome in 1749. in which he has inserted the whole of this manuscript. But according to the accounts given of that work by two (l) Journalists, the manuscript of *Vercelli* has the four Gospels. And they observe particularly, that it is remarkable for two various readings in *St John's Gospel*. One of which is an addition at ch. v. 6. the other is an omission, there being wanting the whole historie of the woman spoken of ch. viii. 1 . . . 11. and the last verse of the preceding chapter.

(k) Idem fere antea observaverat Cl. Mabillonus [*It. Ital. T. i. p. 9.*] qui subdit, Codicem Evangelia S S. Matthaei et Marci continere, membranam situ fere esse corruptam. &c. *Hist. Lit. T. i. p. 216.*

(l) See *Bibliothèque Raisonnée. T. 45. P. 2. Art. x. and The Universal Librarian. Vol. i. P. i. p. 1. &c.*



CHAP. XCI.

LUCIFER

Bishop of Cagliari in Sardinia.

I. *His Historie, and Testimonie to the Scriptures.* II. *The Request of his Followers, Faustinus and Marcellinus.* III. *A Book of Faustinus concerning the Trinity.*

A. D. I. ^{354.} **L**UCIFER (a) Bishop of Cagliari, or Carali, (as the ancients always write it,) in Sardinia, well known in his time, and a sufferer with the forementioned Eusebe in the reign of Constantius, has (b) a place

(a) *Vid Cav. H. L. T. i. Basnag. Ann. 362. n. xx. et alibi. Fabr. ad Hieron. de V. I. cap. 95. et Bib. Gr. T. 8. p. 402. Du Pin Bib. des Aut. Ec. T. 2. p. 99. Tillem. Mem. T. 7.*

(b) Lucifer Caralitanus Episcopus, cum Pancratio et Hilario, Romanae Ecclesiae clericis, ad Constantium Imperatorem a Liberio Episcopo pro fide legatus missus, cum nollet sub nomine

place in *Jerome's* Catalogue of Ecclesiastical A. D. Writers. Whose chapter therefore I tran-^{354.}scribe below.

He seems to have been removed several times. *Faustinus* and *Marcellinus* say (c) four times. The last place of his banishment was *Thebais*. Where (d) he was with the fore-mentioned *Eusebe* at the time of the death of *Constantius*. He is supposed to have died (e) in 370.

Athanasius, for a while at least, had a great regard (f) for him. And he wrote to him (g) two letters. In the first of which he desires

D 3

him

nomine Athanasii Nicenam damnare fidem, in Palaestinam relegatus, mirae constantiae et praeparati animi ad martyrium, contra Constantium scripsit librum, eique legendum misit. Ac non multo post sub Juliano Principe reversus Caralis Valentiniano regnante obiit. *De V. I. cap. 95.*

(c) . . . non solum in Sardinia, sed in ipsis quoque quatuor exiliis. *Lib. Prec. ap. Bib. P P. T. v. p. 658. F.*

Et post aliquot annos beatus Lucifer de quarto exilio Romanam pergens, ingressus est Neapolim Campaniae. *Ib. p. 656. H.*

(d) *Vid. Socr. H. E. l. 3. cap. 5. Soz. l. 5. c. 12. in. Theodoret. l. 3. c. 4.*

(e) *Vid. Hieron. Chr. p. 186.*

(f) *Vid. Athan. Apol. de fuga sua. p. 322. C. Hister. Arian. ad Monach. p. 363. 364.*

(g) *Ap. Athan. Opp. p. 565. 566.*

A. D. him to send his writings. And by his order
 354. they were translated out of *Latin* into *Greek*.
Faustinus and *Marcellinus* express themselves,
 as (*b*) if they had been translated by *Athanasius* himself.

Lucifer was always a man of a vehement temper, as appears from his books, writ in the time of *Constantius*, and during his banishment: the (*i*) titles of which I place below. And after his liberty, in the time of *Julian*, contrarie to the sentiment of the Catholic Bishops in general, he went into (*k*) a rigid principle, refusing, though (*l*) it had been

(*b*) Quos quidem libros . . . suspexit et Athanasius, ut veri vindices, atque in Graecum stilum transtulit, ne tantum boni Graeca lingua non haberet. &c. *Faustin et Marcell. lib. pr. p. 6:8. B.*

(*i*) Ad Constantinum Imp. pro Athanasio. Libri duo. De Regibus Apostaticis. Lib. i. De non conveniendo cum haereticis. Lib. i. De eo quod moriendum est pro Dei Filio. Lib. i. De non parcendo in Deum delinquentibus. Lib. i. Ad Florentium epistola brevis. *Ap. Bib. PP. T. 4. p. 181. . . . 250.*

(*k*) *Vid. Hieron. adv. Luciferian. T. 4. Augustin. De Haer. cap. 81. T. 8.*

(*l*) Pergit interea Eusebius Alexandriam, ibique confessionum concilio congregato . . . quo pacto post haereticorum procellas, et perfidiae turbines, tranquillitas revocaretur Ecclesiae . . . discutiunt. Aliis videbatur fidei calore ferventibus,
 nullum

been determined in a synod at *Alexandria* in A. D. 362. to receive those Bishops, who in the ^{354.} time of *Constantius*, had in any measure complied with the *Arians*, or to communicate with those who received them, upon the acknowledgement of their fault. *Jerome* (m) at once represents his principle, and speaks tenderly of *Lucifer* himself. As (n) does also *Sulpicius Severus*.

D 4

Luci-

nullum debere ultra in sacerdotium recipi, qui se utcumque haereticae communionis contagione maculasset. Sed alii dicebant, melius esse . . . et ideo sibi rectum videri, ut tantum perfidiae auctoribus amputatis reliquis sacerdotibus daretur optio, si forte velint, abjurato errore perfidiae, ad fidem patrum statutaque converti, nec negare aditum redeuntibus, quin potius de eorum conversione gaudere. *Rufin. Hist. Ec. l. i. cap. 28. Conf. Socr. l. 3. c. 9. Soz. l. 5. c. 13. Theod. l. 3. c. 5.*

(m) Sed ut dicere coeperamus, post reditum confessorum, in *Alexandria* postea synodo constitutum est, ut exceptis auctoribus haereseos, quos error excusare non poterat, poenitentes Ecclesiae sociarentur. Assensus est huic sententiae Occidens . . . Ventum est ad asperrimum locum, in quo adversum voluntatem et propositum meum cogor beato *Lucifero* secus quidquam, quam et illius meritum, et mea humanitas poscit, existimare. Sed quid faciam? Veritas os referat . . . In tali articulo Ecclesiae, in tanta rabie luporum, segregatis paucis ovibus, reliquum gregem deseruit. *Adv. Lucif. T. 4. p. 302.*

(n) Ceterum *Lucifer*, tum *Antiochiae*, longe diversa sententiâ fuit. Nam in tantum eos, qui *Arimini* fuerunt, condemnavit, ut se etiam ab eorum communione secreverit, qui

A. D. ^{354.} *Lucifer* (o) and his followers, as it seems, were willing to receive the laity, who came over from the *Arians*, upon renouncing their error: But they would not consent, that Bishops, who had complied with the *Arians*, should be received as such. They might, upon returning to the Catholics, be received as laymen, but they were not any more to officiate in the Church.

This occasioned a schism. Which however never (p) spread very far. *Rufin* (q) speaks of it, as very small, and *Theodoret* as (r) extinct in his time. And yet in the year 384.

eos sub satisfactione vel poenitentia receperunt. Id recte, an perperam constituerit, dicere non ausim. *S. Sever. H. S. l. 2. c. 48. al. 60.*

(o) *Orthod.* Expone mihi, quare laicum venientem ab Arianis recipias, Episcopum non recipias? *Lucif.* Recipio laicum, qui errasse se confitetur. Et Dominus mavult poenitentiam peccatoris quam mortem. *Orth.* Recipe ergo et Episcopum, qui et errasse se confitetur. . . *Lucifer.* Si errare se confitetur, cur Episcopus perseverat? Deponat sacerdotium, concedo veniam poenitenti. *Hieron. Adv. Lucifer. T. 4. p. 290.*

(p) Si Ecclesiam non habet Christus, aut si in Sardinia tantum habet, nimium pauper est. *Hieron. adv. Lucifer. T. 4. p. 298.*

(q) *Rufin. H. E. l. i. cap. 30.*

(r) Ἀπέσβην δὲ καὶ τὸ τοῦ δόγματος, καὶ παρεδόθη τῇ λήθῃ. *Theod. H. E. l. 3. c. 5. p. 128. D.*

384. or thereabout, they obtained a (s) Re- A. D. 354.
script from *Theodosius*, to secure them from
persecution, since they made no innovations
in the faith. However they were for some
time in several parts of the (t) world. And
the Authors of the foresaid Request com-
plain particularly, that at Rome, where (u)
they had a Bishop named *Aurelius*, Pope (x)
Damasus disturbed their assemblies, and did
all he could to hinder their worship, whether
by day or by night.

Lucifer's works have not yet been publish-
with all the advantage that might be wished.

Cotelerius

(s) *Ap. Bib. PP. T. v. p. 661.*

(t) Sed haec fraus, haec atrocitas, adversus fideles in His-
pania, et apud Treviros, et Romae agitur, et in diversis Ita-
liae regionibus. *F. et M. Libr. Prec. p. 658. G.*

(u) *Ibid. p. 657. G. H.*

(x) Eodem tempore gravis adversus nos persecutio inhor-
ruerat, infestante Damaso egregio Archiepiscopo, ita ut fide-
libus sacerdotibus per dies sacros plebis coetus ad deserviendum
Christo Deo convocare libere non liceret. Sed quia pro condi-
tione rerum quolibet tempore, vel clam salutis nostrae sacra-
menta facienda sunt, idem sanctus Presbyter Macarius dat
vigilias in quadam domo convocare fraternitatem, ut vel noc-
tu divinis lectionibus fidem plebs sancta roboraret . . . Denique
tendunt insidias clerici Damasi, et ubi cognoverunt, quod sa-
cras vigilias celebraret cum plebe Presbyter Macarius, irruunt
cum officialibus in illam domum. &c. *Ibid. p. 658. A.*

A. D. *Cotelerius* (*y*) once intended a more exact edition of them, as thinking, they both wanted and deserved it. I shall observe a few things in them, and likewise in the Request, or Petition of the Presbyters *Faustinus* and *Marcellinus*, his admirers and followers, drawn up in 383. or 384.

*His Testi-
monie to
the Scrip-
tures.*

Lucifer's writings consist very much of passages of the Old and the New Testament, cited one after another, which he quotes with (*z*) marks of the greatest respect. Particularly, he has largely quoted the book of the Acts. He has likewise largely quoted the (*a*) epistle to the *Hebrews*, the (*b*) second epistle of *John*, and the (*c*) epistle of *Jude*.

Lucifer

(*y*) *Vid. Coteler. Annot. ad Constit. Apost. l. 2. c. 7.*

(*z*) Quod ita esse, Dominus in sacris Evangeliiis manifestat dicens. *De non conveniendo cum haereticis. Ap. Bib. PP. T. 4. p. 226. E.*

(*a*) Beatus Apostolus Paulus dicit ad Hebraeos: *Et Moyses quidem fidelis erat in tota domo ejus tanquam servus. &c.* [ad Hebr. cap. iii. et iv.] *Ibid. p. 224. E. F. G.*

(*b*) Idcirco etenim etiam Apostolus in hac dicit secunda epistola: *omnis qui recedit, et non manet in doctrina Christi, Deum non habet. Qui autem manet in doctrina ejus, ille et Patrem et Filium habet.* *Ib. p. 226. F. Vid. et ib. B.*

(*c*) Cum exhortetur Judas, gloriosus Apostolus, frater Jacobi Apostoli . . . *Judas Jesu Christi servus, frater autem Jacobi.*
&c.

Lucifer has quoted almost the whole of A. D. the epistle of St *Jude*. Undoubtedly he used ³⁵⁴ the ancient *Latin* version. And there are in him two readings, which deserve our notice.

Jude ver. 4. *Denying (d) the only Lord God, and our Saviour Jesus Christ*. He omits the word *God*, saying, *the only Lord*: as do (e) many *Greek* manuscripts.

Jude ver. 7. *and going after strange flesh, are set forth an example*. He read thus: *and (f) going after the flesh have been set forth an example by ashes*.

Both those readings are mightily confirmed by 2. Pet. ii. 6. 10. For at ver. 10. the expression is: *But chiefly them that walk after the flesh*: without the word *strange*. And at ver. 6. *And turning the cities of Sodom and Gomorrah into ashes*. Upon these readings should be consulted Mr *Beaufobre's* notes upon

&c. [Jud. ver. 1. . . . 8. ver. 10. . . . 13. 18. 20.] *Ibid.* p. 227. C . . . E.

(d) . . . et qui est dominator noster, et dominus Jesus Christus, eum negantes. . . *Ib.* p. 227. D.

(e) *Vid. Mill. in loc.*

(f) . . . cum adulterium fecissent, et carnem secutae essent, cinis [cineris] propositae sunt exemplum, ignis aeterni poenam sustinentes. *Ibid.*

A. D. upon Jude ver. 4. 7. and a *Latin* letter in the
 354. third volume of Mr *La Roche's* Literary Journal. p. 192. 193.

II. *Faustinus* and *Marcellinus* in their Request to the Emperours *Valentinian*, *Theodosius* and *Arcadius*, say, that (*g*) one thing, for which *Lucifer* was eminent, was the studie of the sacred Scriptures: that (*b*) *Athanasius* commended his writings for the many passages therein collected out of the Prophetical, Evangelical, and Apostolical Scriptures. They continually speak with (*i*) the highest veneration for the writings of the Prophets, Evangelists,

(*g*) Sed et Apostolicus vir Lucifer de Sardinia Caralitanae urbis Episcopus, ob hoc, quod bene esset agnitus per contemtum seculi, per studium sacrarum literarum, per vitae puritatem . . . A Romana ecclesia missus est legatus ad Constantium. *Lib. Prec. ap. Bib. PP. T. v. p. 654. C.*

(*b*) Idem Athanasius eosdem libros praedicat, ut Prophetarum, et Evangelistarum, atque Apostolorum doctrinis, et pia confessione contextos. *Ib. p. 658. E.*

(*i*) . . . illam fidem sine dolo vindicant, quae apud Nicaeam Evangelica atque Apostolica ratione conscripta est. *p. 653. F.*

Si quidem, dicentibus Divinis Scripturis, doctrina daemoniorum haeresis est. *p. 654. F.*

lists, and Apostles. And (k) they blame A. D.
354. those who teach, or practise any thing contrarie to their authority. The epistle to the *Hebrews* (l) is quoted here very respectfully. Finally, they complain that (m) they were called *Luciferians*. They say, that Christ is their master, and his doctrine they follow. They ought therefore to be called by no other, than the sacred name of Christians, as they hold nothing but what Christ taught by his Apostles.

III. Be-

(k) . . . evertentes illa forte statuta, quae prius adversus eos Prophetica atque Apostolica auctoritate decreverant. P. 656. C. *Vid. et p. 658. F.*

Annon Scripturae Divinae impugnantur, quando cum Episcopis, Filii Dei negatoribus, pax Ecclesiae copulatur? P. 656. H.

(l) Credite, religiosissimi Imperatores, beatum Heraclidem unum esse de illo numero sanctorum, de quibus refert Scriptura Divina, dicens : *Circuierunt in melotis et caprinis pellibus*. . . [Hebr. xi. 37. 38.] P. 658. C.

(m) Nam et hoc ipsum necessarium est, ut falsi cognomenti discutiamus invidiam, qua nos jactant esse Luciferianos . . . Sed nobis Christus magister est, cujus doctrinam sequimur, atque ideo cognomenti illius sacra appellatione censetur : ut non aliud jure dici debeamus, quam Christiani, qui nec aliud sequimur, quam quod Christus per Apostolos docuit. P. 858. D.

A. D.

354.

III. Beside that Request, there (*n*) is a book ascribed to *Faustinus*, Concerning the Trinity, against the *Arians*, in seven chapters, addressed to the Empreſſe *Flaccilla*, first wife of *Theodosius*, who died in 385.

I now transcribe below (*o*) a chapter of *Gennadius*, giving an account of *Faustinus* and *Marcellinus*. And I shall observe a few things in this book of *Faustinus*.

The writer expreſſeth (*p*) the highest respect

(*n*) De Trinitate, seu de Fide, adv. Arrian. *Ap. Bib. PP. T. v. p. 637 . . . 651.*

(*o*) Faustinus Presbyter scripsit ad personam Flaccillae Reginae adversum Arianos et Macedonianos libros septem: his eos maxime sanctarum scripturarum testimoniis arguens et convincens, quibus illi pravo sensu abutuntur ad blasphemiam. Scripsit et librum, quem Valentiniano et Arcadio Imperatoribus, pro defensione suorum, cum Marcellino quodam Presbytero, obtulit. Ex quo ostenditur, Luciferiano schismati confensisse, quia Hilarium Pictaviensem, et Damasum urbis Romanae, Episcopos in eodem libro culpatur, quasi male consuluerint Ecclesiae, quod praevaricatores Episcopos in communionem et sacerdotium recepissent. Quod Luciferianis ita displicuit, recipere Episcopos, qui in Ariminensi Concilio Arianis communicaverant, quo modo Novatianis apostatas poenitentes. *Gennad. De V. I. cap. xvi.*

(*p*) Inspice potius divinos libros, et de divina fide divinis utere sermonibus. *De Trinit. adv. Arrian. cap. i. ib. p. 639. G.*

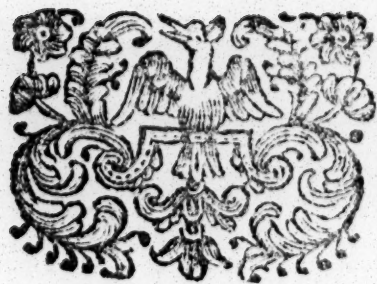
spect for the Divine Scriptures, from which A. D. alone all doctrines of religion ought to be ^{354.} proved. Here are quoted (*q*) the Acts of the Apostles, the (*r*) epistle to the *Hebrews*, and (*s*) the Revelation of the Apostle *John*. Moreover *Jerome*, in his book against the *Luciferians*, quotes (*t*) the Revelation by way of proof very freely. Which shews, that it was received by them.

(*q*) *Cap. v. p. 647. H.*

(*r*) *Cap. ii. p. 645. A. et passim.*

(*s*) Sed et Apostolus Johannes in Apocalypsi hæc dicit. *Cap. iii. p. 645.*

(*t*) *Contr. Lucifer. T. 4. p. 290. f. et 304. infr. m.*





CHAP. XCII.

G R E G O R I E

Bishop of Elvira.

A. D. I. ^{355.} **A**S he is in *Jerome's* Catalogue, I add here *Gregorie* Bishop of *Illiberis* or *Elvira* in the province of *Baetica* in *Spain*. *Jerome* (a) says, that *Gregorie* was still living in 392. when he wrote his Catalogue: but was of a great age. He had writ several treatises in a plain stile, and a good book concerning the faith, esteemed more polite than his other works.

2. *Gregorië* is placed by (b) *Cave*, as flourishing about the year 370. But *Tillemont*

(a) *Gregorius Baeticus, Iliberi Episcopus, usque ad extremam senectutem diversos mediocri sermone tractatus composuit, et de Fide elegantem librum. Qui hodieque superesse dicitur. De V. L. cap. 105.*

(b) *H. L. T. i. p. 235.*

mont (c) from a storie told in the Request of A. D. *Faustinus* and *Marcellinus* concludes, he was ^{355.} Bishop before the year 357. And indeed, if their authority may be relied upon, I should think him to have been Bishop in 355. I therefore place him next after *Eusebe* of *Vercelli*, and *Lucifer*. *Du Pin* (d) says, he flourished from 357. to the end of that age.

3. It is very probable, that this *Gregorie* was a *Luciferian*. In the forecited Request he is spoken of as (e) a man of remarkable firmness. He (f) alone of those who would not comply with the *Arians* in the time of *Constantius* was not banished. Again, he (g) is spoken of as an admirable man. And he is honorably mentioned in (h) the Rescript

E of

(c) *Lucifer de Cagliari. Art. 8. Mem. T. 7.*

(d) *Bib. des Aut. Ec. T. 2. p. 106.*

(e) *Vid. Libr. Pr. p. 654. H. et 655. A.*

(f) *Inde est, quod solus Gregorius ex numero vindicantium integram fidem, nec in fugam versus, nec passus exilium, cum unusquisque timeret de illo ulterius vindicare. Ibid. p. 655. E.*

(g) *Jam quantus vir Lucifer fuerit, cum illum admiretur et Gregorius, qui apud cunctos admirabilis est. P. 658. F. Vid. et p. 657. E.*

(h) *Ibid. p. 661. D.*

A. D. of *Theodosius*. Moreover in (i) *Jerome's* Chronicle he is joyned with others, who never complied with the *Arians*.

4. Whether the book concerning the faith, mentioned by *Jerome*, be now extant, is somewhat doubtful. There is a tract with a like title, called (k) *Gregorie Nazianzen's* 49. Oration, and usually joyned also (l) with the works of St *Ambrose*: Which (m) *Quesnell* thinks to be the work of *Gregorie* of *Illiberis*. Others (n) say, it is not his. It is however the work of some ancient writer. Concerning this point several learned moderns (o) may be consulted.

5. I scarce need to make any extracts out of this treatise. I only observe, that the Scriptures of the Old and New Testament are here

(i) *Lucifer Caralitanus Episcopus moritur, qui cum Gregorio Episcopo Hispaniarum, et Philone Libyae, nunquam se Arianæ miscuit pravitati. Chr. p. 186.*

(k) *Ap. Greg. Naz. Opp. T. i. p. 726. . . . 736.*

(l) *De Fide Orthodoxa contra Arianos. In Append. Opp. S. Ambros. T. 2. p. 346. . . . 358. ed. Bened.*

(m) *Vid. Diss. xiv. in S. Leon. M. opp. § vii.*

(n) *Vid. Benedictin. Monitum. p. 346.*

(o) *Vid. Cav. H. L. T. i. p. 235. in Greg. Baet. Fabr. ad Hieron. de V. I. cap. 105. et Bib. Lat. T. 3. p. 429. Tillem. Mem. T. 7. Lucif. de Cagl. Art. 8.*

here quoted with great respect. The (*p*) book A. D. of the Acts is here quoted. And here occurs ^{355.} the phrase, which we have sometimes observed formerly, of (*q*) the Lord's Scriptures, meaning thereby, more particularly, the Scriptures of the New Testament.

(*p*) Et Spiritum sicut ignem esse, Apostolorum Acta declarant. *Apud. Greg. Naz. T. i. p. 735. in.*

(*q*) Sed ego probo, Deum de Deo . . . in Scripturis Dominicis contineri. *Ibid. p. 730. fin.*





CHAP. XCIII.

PHOEBADIUS

Bishop of Agen.

A. D. I. ^{359.} **S**AYS *Jerome* in his Catalogue of Ecclesiastical Writers : “ PHOEBADIUS (a) Bishop of *Agen* in *Gaul*, has published a book against the *Arians*. He is said to have writ some other small pieces, which I have not yet seen. He is still living, at a great age.”

2. There is honorable mention made of *Phoebadius* by *Sulpicius Severus* (b) in his Sacred Historie. The book against the *Arians* is

(a) *Phoebadius*, Agenni Galliarum Episcopus, edidit contra Arianos librum. Dicuntur et ejus alia esse opuscula, quae necdum vidi. Vivit usque hodie decrepita senectute. *De V. I. cap. 108.*

(b) *L. 2. cap. 44. al. 59.*

is still (c) extant. The author is placed by A. D. 359. *Cave* (d) at the year 359. the supposed time of writing that work.

3. I need say nothing more of it, than that the author quotes very frequently the generally received books of Scripture. There is supposed to be a reference to (e) the epistle to the *Hebrews*. But it is not clear. A reference to (f) the Revelation may be reckoned undoubted.

4. Throughout the whole work *Phoebadius* shews great respect for the holy Scriptures. The (g) Bishops of the *Nicene* Council, he says, first consulted the sacred volumes, and then declared their faith. He

E 3

him-

(c) *Phoebadii Episcopi liber contra Arianos. Ap. Bib. PP. T. 4. p. 300. . . . 305.*

(d) *Hist. Lit. T. i. p. 217. Conf. Fabr. ad Hieron. de V. I. c. 108. et Bib. Lat. T. 3. p. 420. Du Pin Bib. T. 2. p. 107. Tillem. Mem. Ec. T. 6. Les Ariens art. 72.*

(e) *Vid. p. 304. F. Bib. PP. 74. T. 4.*

(f) *Quod Johannes in Filio recognoscens: Qui est, inquit, et qui erat, et qui venturus est, Omnipotens. Ibid. p. 303. D.*

(g) *Quid egistis, o beatae memoriae viri, qui ex omnibus orbis partibus Nicaeam congregati, et sacris voluminibus pertractatis, perfectam fidei catholicae regulam circumspecto sermone fecistis. Ib. p. 301. C.*

A. D. himself (*b*) professes a strong resolution, not
^{359.} to forsake the doctrine taught by the Prophets, the Gospels, and the Apostles.

(*b*) Hoc credimus, hoc tenemus, quia hoc accepimus a Prophetis. Hoc nobis Evangelia locuta sunt, hoc Apostoli traderunt, hoc Martyres passione confessi sunt. *Ib.* p. 305. *B.*





CHAP. XCIV.

CAIUS MARIUS VICTORINUS AFER.

“ I. **C**AIUS MARIUS VICTORINUS (a) A. D.
 “ born in *Africa*, says (b) *Jerome* ^{360.}
 “ in his Catalogue of Ecclesiastical Writers,
 “ taught Rhetoric at Rome in the time of
 “ the Emperour *Constantius*. And in his old
 “ age embracing the Christian Religion he
 “ wrote some books against the *Arians*,
 “ which are so obscure, that they are under-
 E 4 “ stood

(a) *Vid. Cav. H. L. T. i. p. 228. Fabr. ad Hieron. de V. I. c. 101. et Bib. Lat. T. 3. p. 421. et seqq. Du Pin Bib. T. 2. p. 100. Tillem. Mem. T. x. dans S. Simpli- cien.*

(b) Victorinus, natione Afer, Romae sub Constantio Principe rhetoricam docuit. Et in extrema senectute Christi se tradens fidei scripsit adversus Arium libros more dialectico valde obscuros, qui nisi ab eruditis non intelliguntur, et commentarios in Apostolum. *De V. I. c. 101.*

A. D. " stood by the learned only. He likewise
 360. " wrote Commentaries upon the Apostle
 " *Paul's* Epistles."

2. *Victorinus* is mentioned by *Jerome* several times elsewhere. In (c) his Chronicle he says, that *Victorinus* had taught Rhetoric at Rome with so much reputation, that he had the honour of a publick statue, set up in *Trajan's* Forum. In (d) the preface to his Commentarie upon the epistle to the *Galatians* *Jerome* again speaks of the above mentioned Commentarie upon the Apostle *Paul*. And he represents *Victorinus* as a very indifferent Interpreter of Scripture.

3. Some have thought, that *Jerome* studied Rhetoric under *Victorinus*. But as *Jerome* says nothing of it, though he had a fair occasion, when he mentions *Victorinus* in his
 Chro-

(c) *Victorinus* Rhetor, et *Donatus* Grammaticus, Praeceptor meus, Romae insignes habentur. E quibus *Victorinus* etiam statuam in Foro *Traiani* meruit. *Chr.* p. 184.

(d) Non quod ignorem *Caium Marium Victorinum*, qui Romae pueros rhetoricam docuit, edidisse commentarios in Apostolum: sed quod occupatus ille eruditione secularium literarum Scripturas omnino sanctas ignoraverit. Et nemo potest, quamvis eloquens, de eo bene disputare quod nesciat. *Pr. in Galat. T. 4. p. 222.*

Chronicle; it is more probable, that (e) he A. D. 360.
never was his scholar.

4. I choose to place at the bottom of the page a part of what *Augustin* writes concerning this illustrious convert: That (f) after having long been an idolater, and taught Rhetoric at Rome with great applause, and had

(e) *Vid. Fabr. not. (c) ad Hieron. de V. I. c. 101.*

(f) Ubi autem commemoravi legisse me quosdam libros Platoniorum, quos Victorinus quondam Rhetor urbis Romae, quem Christianum defunctum esse audieram, in Latinam linguam transfulisset, gratulatus est mihi. [Simplicianus.] . . . Deinde, ut me exhortaretur ad humilitatem Christi. . . . Victorinum ipsum recordatus est, quem Romae cum esset familiarissime noverat. Deque illo mihi narravit quod non filebo. . . . Quemadmodum ille doctissimus senex, et omnium liberalium doctrinarum peritissimus: quippe Philosophorum tam multa legerat, et dijudicaverat, et dilucidaverat: doctor tot nobilium Senatorum, qui etiam ob insigne praeclari magisterii, quod cives hujus mundi eximium putant, statuam in Romano Foro meruerat et acceperat, usque ad illam aetatem venerator idolorum, sacrorumque sacrilegorum particeps, quibus tunc tota fere Romana Nobilitas inflata inspirabat populo jam et omnigenum Deum deorum monstra, . . . quae iste senex Victorinus tot annos ore terricrepto defensitaverat, non erubuerit esse puer Christi tui. . . . Legebat, sicut ait Simplicianus, sanctam Scripturam, omnesque Christianas literas investigabat studiosissime et perscrutabatur. Et dicebat Simpliciano, non palam, sed secretius, et familiarius: Noveris me esse Christianum. &c.
Aug. Confess. l. 8. c. 2. n. 1. et 2. T. i.

A. D. ^{360.} had his statute erected in the Roman Forum, he in his old age embraced, and made open profession of the Christian Religion at a time when the greatest part of the Roman Nobility were Heathens. He particularly observes, that by reading the Scriptures *Victorinus* had been convinced of the truth of the Christian Religion. He moreover says, that (g) when the Emperour *Julian* published his edict, forbidding Christians to teach Grammar, and Rhetoric, and other branches of polite literature, *Victorinus* shut up his school, rather than purchase a liberty of teaching by compliances unbecoming a Christian. All which *Augustin* had been informed of by *Simplician*, Bishop of *Milan*, who was well acquainted with *Victorinus*, and had often seen him at Rome, and was a principal instrument of persuading him to an open profession of the Christian Religion, if not of his conversion.

5. The

(g) Postea quam vero et illud addidit, quod Imperatoris Juliani temporibus lege data prohibiti sunt Christiani docere literaturam, et oratoriam: quam legem ille amplexus loquacem scholam deferere maluit, quam verbum tuum, quo linguas infantum facis disertas. *Ibid. c. 4. n. 10.*

5. The books against the *Arians*, mentioned by *Jerome*, are still (b) extant. Be-^{A. D. 360.}side which we have also a letter or treatise against the *Manicheans*, and some other small tracts, writ in the same stile, and generally reckoned works of *Victorinus*. And his Commentaries upon St. *Paul's* Epistles, upon some of them at least, are supposed to be still in being, in manuscript, in some libraries. But they have not been yet published.

6. I shall now observe a few things, chiefly taken out of the books against the *Arians*: which, as we now have them, are four in number.

7. Most of the books of the New Testament are here frequently quoted, particularly, the (i) Acts of the Apostles, the (k) epistle to the *Hebrews*, and (l) the Revelation.

8. He

(b) *Apud Bib. PP. T. 4. p. 253. &c.*

(i) Et in Actis Apostolorum et ipse, [Petrus,] et Lucas qui scripsit de iis. *Adv. Arian. l. 3. p. 280. B.*

(k) Lectum apud Paulum ad Hebraeos de Christo. *Adv. Ar. l. 2. p. 272. G. et passim.*

(l) Item in Apocalypsi ipse dixit: *Et habeo claves mortis et inferi. l. 3. p. 280. C.*

A. D. 360. 8. He several times quotes (*m*) the epistle to the *Ephesians* with that title.

9. He says, that (*n*) *Paul* in all his Epistles does nothing else but bear testimonie to Christ. And that to him alone Christ appeared after his ascension.

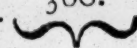
10. He says, that (*o*) the Holy Ghost may be not unfitly stiled the mother of Jesus. He has divers (*p*) other expressions relating to the doctrine of the Trinity, which are not agreeable to the apprehensions of learned Divines of late times. Nor indeed is he very intelligible. But he seems to say, that the
Word

(*m*) Paulus ad Ephesios. *l. i. p. 254. H.* Item ipse ad Ephesios. *l. 3. p. 280. C.*

(*n*) Paulus tamen in omnibus epistolis suis quid aliud agit, nisi de Christo testimonium dicit? Et post abcessum Christi solus Christum vidit, et soli apparuit. *L. 3. p. 280. A.*

(*o*) Natus est Filius, λόγος qui sit, hoc est vita virtute patria, generante intelligentia, hoc est quod esse omnium quae sunt veluti aeternum fontem. Non fallatur ergo, si quis subintellexerit Sanctum Spiritum matrem esse Jesu. *L. i. p. 270. B.*

(*p*) Pater ergo, Filius, Spiritus Sanctus, Deus, λόγος παράκλητος, unum sunt, quod substantialitas, vitalitas, beatitudo, silentium: Sed apud se loquens silentium, verbum, verbi verbum. Quid etiam est voluntas Patris, nisi filens Verbum? Hoc ergo modo cum Verbum Pater sit, et Filius Verbum, id est, sonans Verbum atque operans. *L. 3. p. 278. A.*

Word silent is the Father, or, the will of A. D.
the Father. And the Word speaking, or ^{360.} 
operating, is the Son. Which may induce
some to recollect what was said formerly (q)
of *Sabellianism*, in the chapter of *Dionysius*
Bishop of *Alexandria*.

(q) See Vol. 4. p. 602. 603.





CHAP. XCV.

APOLLINARIUS

Bishop of Laodicea.

- I. *His Time and Historie.* II. *His Works, particularly, his Commentaries upon the Scriptures, and his Writings in the Defense of the Christian Religion.* III. *His peculiar Opinions in the later Part of his Life.* IV. *His Works, relating to those Opinions.* V. *Scriptures received by him.* VI. *His Character.*

A. D. 362. I. SAYS Jerome in his Catalogue of Ecclesiastical Writers: “*Apollinarius* (a)
“ Bishop of *Laodicea* in *Syria*, son of a Prefbyter

(a) Apollinarius Laodicens Syriae Episcopus, patre Prefbytero, magis Grammaticis in adolescentia operam dedit. Et postea in sanctas Scripturas innumerabilia scribens sub Theodo-

fio

“ byter of the same name, in his younger A. D.
 “ dayes employed himself chiefly in gram- ^{362.}
 “ matical studies. Afterwards he published
 “ innumerable volumes upon the holy Scrip-
 “ tures, and died in the time of the Empe-
 “ rour *Theodosius*. His thirty books against
 “ Porphyrie are still extant, and are esteem-
 “ ed the most valuable of all his works.”

Apollinarius is placed by *Cave* (b) as flour-
 ishing about the year 370. But (c) *Tillemont*
 thinks, he was Bishop of *Laodicea* in 362. at
 the latest. For certain, I think, he may be
 reckoned to have flourished in the time of the
 Emperour *Julian*, and afterwards.

It has been questioned, whether *Apollina-*
rius ever was Bishop. But (d) *Tillemont*, (e)
Basnage, and (f) some others, are clear, that
 he obtained that dignity in the Church: as is
 said by *Jerome* in the Chapter just transcribed,
 and

suo Imperatore obiit. Exstant ejus adversus Porphyrium tri-
 ginta libri, qui inter cetera ejus opera vel maxime probantur.
De V. I. cap. 104.

(b) *H. L. T. i. p. 250.*

(c) *Les Appollinaristes. Art. v. Mem. T. 7.*

(d) *Ubi supra.*

(e) *Ann. 364. n. xi.*

(f) *Vid. Carv. ubi supr. Du Pin Bib. des Aut. Ec. T. 2.*
p. 125. and 127.

A. D. 362. and also (g) in his Chronicle, and by (h) *Rufin* in his Ecclesiastical Historie. He died in the reign of *Theodosius*, as *Jerome* said just now: and probably, not long after the beginning of it, in 382. or soon after. For *Epiphanius* in 376. or 377. calls him (i) an old man, and a venerable old man. And *Suidas* says (k), that he lived in the time of *Constantius*, and *Julian* the Apostate, to the reign of *Theodosius* the Great, being contemporarie with *Basil* and *Gregorie*, those admirable men of *Cappadocia*, with whom also he was acquainted.

Apollinarius the father, as we learn from (l) *Socrates*, was an *Alexandrian*. From thence he went to *Berytus*, where he taught Greek learning. After that he removed to *Laodicea*, and married, still continuing to teach

(g) *Chr.* p. 186.

(h) *Ruf. H. E. l. 2. cap. 20.*

(i) Ὁ πρεσβύτερος, καὶ σεμνοπρεπής. κ. λ. *H. 77. n. ii. p. 996. . . . τὸν γέροντα. Ib. n. xxvi. p. 1031.*

(k) . . . γεγονώς ἐν ἡμέραις κωνσταντίου καὶ ἰουλιανῶ τῷ παραστάτῃ, καὶ ἕως τῆς ἀρχῆς θεοδοσίου τοῦ μεγάλου, σύγχρονος βασιλέως καὶ γρηγορίου, τῶν ἐκ καππαδοκίας θαυμάζομένων. Εἰς νετὸ δὲ γνώριμος ἀμφοτέρων, καὶ λιβανίου, καὶ ἄλλων τινῶν. *Suid. V. Απολλινάριος.*

(l) *Socr. l. 2. cap. 46.*

teach Grammar. Here likewise he was made A. D. 362. Presbyter, and his son Reader. Who, as we suppose, was also at length ordained Bishop of that city. And moreover it is observed (*m*) by ecclesiastical writers, that the elder *Apollinarius* and his son were both intimate with *Epiphanius*, an Heathen Sophist at *Laodicea*. And (*n*) the son studied under him. *Suidas* adds, that (*o*) he was acquainted with *Libanius*.

II. As *Jerome* in the chapter already transcribed says, that *Apollinarius*, Bishop of *Laodicea*, published many volumes upon the Scriptures, and in another place reckons him among those who (*p*) had left monuments of their diligence in studying the Scriptures; I am led, agreeably to my design, to give an account of his works. Moreover we perceive,

F

that

His Works.

(*m*) *Socr. ibid. Sozom. l. 6. cap. 25.*

(*n*) Διασκαλῶ δὲ αὐτῷ χρώμενος ἀπολιναρίου, ὅτι γὰρ νέος ἦν. *Soz. ib. p. 672. A.*

(*o*) See before note (*k*).

(*p*) Quod e contrario de Theodoro, Acacio, Apollinario possumus dicere. Et tamen omnes in explanationibus Scripturarum sudoris sui nobis memoriam reliquerunt. *Ad Minerva et Alex. ep. 152. Vid. T. 4. P. i. p. 220.*

A. D. ^{362.} that (q) *Jerome*, when young, often heard *Apollinarius* preach at *Antioch*. And he seems to have been then well pleased with his explanations of the Scriptures, though he did not approve of every thing said by him. His Apologie for the Christian Religion against *Porphyrie* affords another reason, why I should give a more distinct account of this author's works, than I do of most others of so late an age.

1. The Emperour *Julian* (r) in the year 362. published an edict, forbidding the Christians to teach the Greek learning, or read their authors. At (s) this time, says *Socrates*, the two *Apollinarii* before-mentioned were very useful to the Christians. The elder wrote a Grammar in a Christian form, and put the books of *Moses* into heroic verse, and all the other books of the Old Testament into various kinds of metre, used by the Greek Poets.

(q) *Dam* essem juvenis, miro discendi ferebar ardore . . . *Apollinarium* *Laodiceum* audiivi *Antiochia*e frequenter, et colui. Et quum me in sanctis scripturis erudiret, numquam illius contentiosum dogma suscepi. *Ep.* 40. al. 64. *Ad Pamm.* et *Ocean.* T. 4. P. 2. p. 342.

(r) *Vid. Pagi. Ann.* 362. n. xxxix.

(s) *Socr.* l. 3. c. 16.

Poets. The (t) younger, who was an excel- A. D.
lent writer, put the Gospels and the Aposto- 362.
lical Doctrine, into dialogues, after the man-
ner of *Plato*.

2. *Sozomen*, without ascribing any Works to the father, says of *Apollinarius* of Syria, that (u) employing his extensive learning and happy genius suitably to the occasion, for supplying to Christians the want of *Homer*, he wrote the Jewish Antiquities to the reign of *Saul* in four and twenty books, giving to each book the name of a Greek letter, as *Homer* had done. He also wrote Comedies in imitation of *Menander*, Tragedies in imitation of *Euripides*, and Lyric Poems after the manner of *Pindar*, still taking his subjects from the sacred Scriptures. To these works, as well as to some other, *Jerome* may be supposed to refer, when he says in his Chronicle : At (w) this time *Apollinarius* Bi-

F 2

shop

(t) Ὁ δὲ νεώτερος ἀπολινάριος, ἐν πρὸς τὸ λέγειν παρσκευ-
ασμένος, τὰ εὐαγγέλια, καὶ τὰ ἀποστολικὰ δόγματα, ἐν τό-
πῳ διὰ λόγων ἐξέθετο, καθὰ καὶ πλάτων παρ' ἑλλήσιν. κ. λ.
Ibid. p. 187.

(u) *Soz.* l. 5. c. 18. p. 623.

(w) *Apollinarius* Laodicensus *Episcopus* multimoda religionis
nostrae scripta componit. *Chr.* p. 186.

A. D. ^{362.}shop of *Laodicea* composes many writings relating to our religion. Among the poems of *Gregorie Nazianzen* (x) is a tragedie entitled *χριστὸς πάσχων*, *Christ suffering*. Which (y) some suppose to have been writ by *Apollinarius*. Others (z) think that opinion to be without foundation, and that it is neither *Gregorie's*, nor *Apollinarius's*.

3. Beside these we can trace out from ancient writers, particularly from *Jerome*, Commentaries of *Apollinarius* upon most parts of Scripture.

4. He wrote, as we learn from *Jerome*, a (a) Commentarie upon the whole book of Psalms. I place the whole passage below, though it contains more than we now immediately want. But it will be acceptable to some

(x) *Ap. Gregor. Naz. Opp. T. 2. p. 253 . . . 298.*

(y) *Basnag. Ann. 390. n. x. Car. H. l. p. 248. De Greg. Naz.*

(z) *S. Greg. Naz. art. 110. Tillem. Mem. T. 9.*

(a) . . . et maxime in explanatione Psalmorum, quos apud Graecos interpretati sunt multis voluminibus, primus Origenes, secundus Eusebius Caesariensis, tertius Theodorus Heracleotes, quartus Asterius Scythopolitanus, quintus Apollinarius Laodicensis, sextus Didymus Alexandrinus. Feruntur et diversorum in paucos psalmos opuscula. Sed nunc de integro Psalmorum corpore dicimus. *Ad Augustin. ep. 74. al. 89. T. 4. P. 2. p. 627. in.*

some of my readers, *Jerome* there mentioning A. D.
362.
together six ancient Greek writers, who had
commented upon the whole book of Psalms,
beside what had been done by others, who
had explained some psalms only.

5. There is still extant (*b*) a Paraphrase
of the Psalms in hexameter verse, generally
ascribed to our *Apollinarius*, and generally
well esteemed, and the only entire work of
his remaining. And I suppose it may be
different from the Commentarie just men-
tioned in *Jerome*.

6. In his Commentarie upon the book of
Ecclesiastes *Jerome* several times (*c*) mentions
explications that had been given by *Apolli-*
narius.

7. In the preface to his Commentaries
upon *Isaiab* *Jerome* gives a character of
Apollinarius's Commentaries, representing
F 3 them

(*b*) Psalmorum Davidicorum Metaphrasis. De qua Vid.
Fabr. Bib. Gr. T. 7. p. 666. 667. Exstat Graece et Latine in
Bib. Patr. Morell. Par. 1644. T. xiv. p. 162 . . . 298.
Et alibi.

(*c*) Laodiceus Interpres res magnas brevi sermone expri-
mere contendens, more sibi solito etiam hic loquutus est. *In Ec.*
cap. iv. T. 2. p. 741. Vid. et in cap. xii. 5. Ibid. p. 785. is.

A. D. them(*d*) to be exceeding short, quite passing over
^{362.} some things, and touching only upon others.

8. In the preface to his Commentaries upon the book of *Daniel* Jerome says, that (*e*) *Apollinarius* in the 26. book of his work against *Porphyrus*, which was a very long book, considered the objections, which *Porphyrus* had made to the book of *Daniel*. Here likewise *Jerome* says, that (*f*) *Eusebius of Caesarea*, and *Apollinarius*, and divers others of the Greek catholic writers rejected the stories of

(*d*) *Apollinarius* autem more suo sic exponit omnia, ut universa transcurrat, et punctis quibusdam atque intervallis, immo compendiis grandis viae spacia praetervolet: ut non tam Commentarios quam Indices capitulorum nos legere credamus. *Pr. in Ij. T. 3. p. 6.*

(*e*) Cui solertissime responderunt *Eusebius Caesariensis*, . . . *Apollinarius* quoque uno grandi libro, hoc est vicefimo-sexto, . . . *Pr. in Dan. T. 3. p. 1071.*

(*f*) Cui et *Eusebius* et *Apollinarius* pari sententia responderunt: *Susannae*, *Belis*que ac *Draconis* fabulas non contineri in Hebraico. . . . Unde et nos ante annos plurimos, quando verteremus *Danicem*, has visiones obelo prae-notavimus, significantes eos in Hebraico non haberi. Et miror quosdam *μωβίπες* indignari mihi, quasi ego decurtaverim librum: quando et *Origenes*, et *Eusebius*, et *Apollinarius*, alique ecclesiastici viri et doctores Graeciae, has, ut dixi, visiones non habere apud Hebraeos fateantur: nec se debere respondere *Porphyrus* pro his quae nullam Scripturae sanctae auctoritatem praebeant. *Pr. in Dan. T. 3. p. 1074.*

of *Susanna*, *Bel* and the *Dragon*, as not ex- A. D.
stant in Hebrew. And therefore *Eusebe* and ^{362.}
Apollinarius in their answers to *Porphyrie* in-
sisted, that they were not obliged to take
notice of his objections against *Daniel*, found-
ed upon a supposition, that they were a part
of his book: when indeed they were of no
authority, nor a part of sacred Scripture.

9. It seems probable, that beside what
Apollinarius wrote in favour of *Daniel's* pro-
phecies in his work against *Porphyrie*, he also
wrote a *Commentarie* upon that Prophet.
For *Jerome* (g) makes remarks upon his ex-
plication of *Dan.* ix. 27. and quotes a long
passage from him. From whence, (if I may
observe it by the way) it appears, that *Apol-
linarius* computed our Lord's ministrie to have

F 4

lasted

(g) *Apollinarius autem Laodicensus, omni praeteritorum
temporum se liberans quaestione, vota extendit in futurum, et
periculose de incertis profert sententiam. Quae si forte hi qui
post nos victuri sunt statuto tempore completa non viderint,
aliam solutionem quaerere compellentur, et magistrum erroris
arguere. Dicit ergo, ut verbum verbo interpreter, ne calum-
niam videar facere non dicenti. . . . Tricesimo enim, juxta
Evangelistam Lucam, anno aetatis suae coepit in carne Domi-
nus evangelium praedicare: et juxta Johannem Evangelistam
per tria paschata duos postea implevit annos. In *Dan.* ix. 7.
3. p. 1114.*

A. D. ^{362.} lasted somewhat more than two years, there being in it, according to St *John's* Gospel, three Passovers, as he says.

10. In the preface to his Commentaries upon *Hosea* *Jerome* says, that (*b*) *Apollinarius* in his younger days wrote short Commentaries upon all the Prophets: that afterwards he was desired by his friends to write more fully upon *Hosea*. But still even in this later work *Jerome* finds the fault of too great brevity.

11. Some learned men have been of opinion, that *Apollinarius* published a new Greek translation of the books of the Old Testament, composed out of the several Greek versions that had been made before. This supposition is chiefly built upon two passages of *Jerome*, which (*i*) I transcribe below. But it seems

to

(*b*) . . . Apud Græcos reperi Apollinarium Laodicenum, qui quum in adolescentia sua breves et in hunc et in alios Prophetas commentariolos reliquisset, tangens magis sensus quam explicans, rogatus est postea, ut in *Osee* plenius scriberet. Qui liber venit in nostras manus. Sed et ipse nimia brevitate ad perfectam intelligentiam lectorem ducere non potest. *Praef. in Osee. T. 3. p. 1235.*

(*i*) Origenes in omnibus libris suis post septuaginta Interpretes, Judæorum translationes explanat et edisserit. *Euseb.*

to me, that *Humphry Hody* has shewn, that A. D. 362.
 (k) nothing more is intended, than that in his
 Commentaries upon the Scriptures, and his
 explications of them, *Apollinarius* without
 good judgement mingled all the former trans-
 lations of the Old Testament. Nevertheless
Fabricius, either not attending to what *Hody*
 has said, or not being convinced by it, in his
 enumeration of the works of our author
 reckons (l) this for one: A Greek translation
 of

hjus quoque et Didymus idem faciunt. Praetermitto Apollina-
 rium, qui bono quidem studio, sed non secundum scientiam,
 de omnium translationibus in unum vestimentum pannos af-
 fuere conatus est, et consequentiam Scripturarum non ex regu-
 la veritatis, sed ex suo judicio texere. *Adv. Ruf. l. 2. T. 4.*
p. 433.

Cujus [*Symmachi*] interpretationem Laodiceus sequutus nec
 Judaeis placere potest, nec Christianis: dum et ab Hebraeis
 procul est, et sequi Septuaginta Interpretes dedignatur. In
Eccles. xii. 5. T. 2. p. 785. in.

(k) Apollinarium, Apollinarii F. Episcopum Laodiceae
 editionem quamdam mixtam Biblicorum ex Interpretum omnium
 Versionibus conflata elaborasse existimant eruditi. . . . Sed
 falluntur omnes. Loquitur enim Hieronymus non de ulla Bib-
 licorum editione ab Apollinario confecta, sed de illius tantum
 Scripturarum explanationibus, in quibus sine ullo judicio tran-
 slationes omnes commiscuerat, secutusque fuerat. *Hod. de*
Bib. Text. Origin. l. 4. c. 3. p. 631. Conf. l. 3. p. 318.

(l) Versio Graeca librorum V. T. contexta ex variis inter-
 pretationibus, praecipue Symmachi. *Bib. Gr. T. 7. p. 664.*

A. D. of the books of the Old Testament. And re-
^{362.}fers to (m) *R. Simon*, as of the same opi-
 nion.

12. Here I would take a part of *Suidas's* article concerning *Apollinarius*. He says, he (n) put the whole Jewish Scripture into heroic verse. He also wrote Epistles, and many Commentaries upon the sacred Scriptures. After which *Suidas* quotes a long passage of *Philostorge*, which is also briefly taken notice of by *Photius* in his extracts (o) out of *Philostorge's* Ecclesiastical Historie. Comparing *Basil*, *Gregorie Nazianzen*, and *Apollinarius*, and speaking of them all as eminent writers in their way, he observes to the advantage of *Apollinarius*, that (p) his stile was best for a Commentator of Scripture, and that he understood Hebrew.

13. There is however a passage of *Jerome*, where he is supposed to refer to (q) *Apollinarius*.

(m) *Hist. Cr. du V. T. l. 2. ch. 10. p. 242.*

(n) Οὗτος ἔγραψε . . . καὶ δι' ἡρώων ἐπὶ πᾶσαν τὴν ἑβραίων γραφήν. Ἐγραψε δὲ καὶ ἐπιστολάς, καὶ ἄλλα πολλὰ εἰς τὴν γραφὴν ὑπομνήματα. *Suid. V. Απολλινάριος.*

(o) *Philost. H. E. l. 8. c. 11.*

(p) Οὗτος γὰρ δὴ καὶ τῆς ἑβραϊδος διαλέκτου ἐπαΐειν οἶός τε ἦν. κ. λ. *Ap. Suid. ib.*

(q) *Vid. Hod. ubi supra. p. 631.*

rius. Which may occasion a doubt, whether A. D. 362. he had any, or at least a thorough knowledge of the Hebrew. And (*r*) as it has some respect to the point just now spoken of, his making a new Greek version of the Old Testament, I have transcribed it at large.

We now proceed.

14. In the (*s*) preface to his Commentarie upon St. *Matthew Jerome* speaks of a Commentarie of *Apollinarius* upon that Gospel. And he refers to it (*t*) in his own Comment.

15. *Apollinarius* (*u*) is mentioned by him together with others, who had explained the first epistle to the *Corinthians*.

16. He

(*r*) Primum enim magnorum sumtuum est et infinitae difficultatis, exemplaria posse habere omnia : deinde etiam qui habuerint, et Hebraei sermonis ignari sunt, magis errabunt, ignorantes quis e multis verius dixerit. Quod etiam sapientissimo cuidam nuper apud Graecos accidit, ut interdum Scripturae sensum relinquens uniuscujusque interpretis sequeretur errorem. *Prol. in libr. Exr. ex Hebr. convers. T. i. p. 1107. Et Conf. Adv. Ruf. l. 2. p. 427. infr. m.*

(*s*) Legisse me fateor . . . Apollinarisque Laodicensi, ac Didymi Alexandrini. *Pr. in Matt. T. 4. P. i. p. 3.*

(*t*) *Vid. in Mat. ib. p. 115. f.*

(*u*) Origines, . . . Eusebius Caesariensis, Didymus, Apollinarius, latissime hanc epistolam interpretati sunt. *Ad Pamm. ep. 31. al. 52. T. 4. p. 243. f.*

A. D. 362. 16. He wrote also upon (x) the whole, or a part of the epistle to the *Galatians*.

17. His Commentarie (y) upon the epistle to the *Ephesians* is mentioned by *Jerome* several times.

18. He also wrote (z) upon the whole, or a part of the first epistle to the *Thessalonians*.

19. In the chapter of the Catalogue of Ecclesiastical Writers, transcribed above, *Jerome* mentions and commends our author's work against *Porphyrus*: as he does also in (a) several

(x) Praetermitto Didymum, videntem meum, et Laodiceum, de Ecclesia nuper egressum, qui et ipsi nonnullos super hac re commentariolos reliquerunt. *Pr. in Gal. T. 4. P. i. p. 222. Conf. ad August. ep. 74. al. 89. T. 4. P. 2. p. 619.*

(y) Ego enim in Commentariis ad Ephesios sic Originem, et Didymum, et Apollinarium sequutus sum, . . . ut fidei meae non amitterem veritatem. *Adv. Ruf. l. 1. T. 4. p. 365.*

In epistolam Pauli ad Ephesios tria Origenes scripsit volumina. Didymus quoque et Apollinarius propria opuscula edidere. Quos ego, vel transferens vel imitans, quid in prologo ejusdem operis scripserim, subjiciam. &c. *Adv. Ruf. ib. p. 373. Conf. Pr. in ep. ad Eph. T. 4. P. i. p. 322. f.*

(z) Ad Minerv. et Alex. de eo quod omnes quidem dormiemus, &c. *Vid. T. 4. P. i. p. 216. et conf. ib. p. 211. et 220.*

(a) Apollinarius contra Porphyrum egregia scripsit volumina. *Ad Pamm. et Ocean. ep. 41. al. 65. T. 4. P. 2. p.*

veral other places. This work is particularly A. D. mentioned by *Suidas*. And we took some ^{362:} notice of it (b) formerly.

20. *Sozomen* speaking of the works of *Apollinarius* says: There (c) is also a valuable work of his, addressed to the Emperour himself and the Greek Philosophers, entitled *Of the Truth*: in which, by reason alone, without alleging the Divine Scriptures, he shewed, that they did not think rightly of the Deity. And it was said, that upon occasion of this book *Julian* wrote a letter to some Christian Bishops to this purpose: I have read, understood, and condemned. To which he received this answer: You have read. But you did not understand. If you had understood, you would not have condemned. Some ascribe

345. *Vid. ib. p. 342. Vid. et Pro libr. adv. Jovinian. Apol. ep. 30. al. 50. p. 236. Adv. Ruf. l. 2. T. 4. p. 433. in. Ad Magn. ep. 43. p. 655. Pr. Comm. in Dan. T. 3.*

(b) See *Vol. 8. p. 44.*

(c) 'Ουκ ἀγεννῆς δὲ καὶ πρὸς αὐτὸν βασιλεῖα ἦτοι τὸς παρ' ἑλλήσι φιλοσόφους ἐστὶν αὐτῷ ὁ λόγος, ὃν ὑπὲρ ἀληθείας ἐπέγραψεν ἐν ᾧ καὶ δίχα τῆς τῶν ἱερῶν λόγων μαρτυρίας ἔδειξεν αὐτὸς ἀποθεκλιθέντας τῷ δέοντος περὶ θεῷ φρονεῖν. Τὰ δὲ γὰρ ἐπιτωθάζων ὁ βασιλεὺς τοῖς τότε διαπρέπουσιν ἐπισκόποις ἐπέσειλεν. Ανέγνωσαν, ἔγνωσαν, καὶ κατέγνωσαν . . . ἀγασθαι δίκαιον ἀνδρείας καὶ παιδείας τὸν γράψαντα. *Soz. l. v. c. 18. p. 624.*

A. D. ascribe this work to *Basil* of *Cappadocia*. But
 362. however that be, says *Sozomen*, the writer deserves to be admired both for his courage and learning.

Whether this be the same as the work against *Porphyrie*, or different from it, is not clear. *Fabricius* (*d*) thinks it to be a different work, and writ before the other. He imagines, that *Apollinarius* provoked at *Julian*'s remark was induced after this short performance to write the large work against *Porphyrie*.

21. Beside all these *Apollinarius* wrote divers books against those called heretics.

Vincent of *Lerins* (*e*) supposeth him to have writ against many heresies. Who at the same time mentions and commends his noble work against

(*d*) Videtur autem inde Apollinaris permotus esse, ut per brevem istum libellum editum, iusto deinde opere libros, quorum maxima erat apud Ethnicos auctoritas, Tyrii Philosophi Porphyrii adversus Christianos confutaret. Ægre enim assuetior viris doctis, qui libros XXX contra Porphyrium cum hoc λόγῳ confundunt. *Bib. Gr. T. 7. p. 662.*

(*e*) Quam multas ille haereses multis voluminibus oppresserit quot inimicos fidei confutaverit errores, indicio est opus illud triginta non minus librorum nobilissimum ac maximum, quod insanas Porphyrii calumnias magna probationum mole confutavit. *V. E. Adv. Haer. cap. 16.*

against *Porphyrie*. *Epiphanius* (f) mentions A. D.
362.
Apollinarius together with others who had
writ against the *Manicheans*. *Philostorge* (g)
says, he wrote against *Eunomius*. By *Theo-*
philus Bishop of *Alexandria*, who flourished
about the year 385. he is said, to (h) have
writ against the *Arians*, *Eunomians*, and other
heretics.

III. There are some other works of *Apol-* His opi-
nions.
linarius spoken of by ancient writers, which
I may take some notice of by and by. But
I would first of all give an account of the
wrong opinions, which he is said to have
advanced in the later part of his life. This
I could willingly have declined, if it had not
been a necessarie part of his historie. Of
these errours accounts may be seen in many (i)
ancient,

(f) *Haer.* 66. n. xxi.

(g) *Hist. Ec.* l. 8. c. 12.

(h) Cessent Apollinaris discipuli ea quae contra ecclesiasticas
regulas est locutus, propter alia ejus scripta defendere. Licet
enim adversus Arianos, et Eunomianos scripserit, et Origenem,
aliosque haereticos sua disputatione subverterit. &c. *Theoph.*
lib. Pasch. i. ap. Hieron. T. 4. P. 2. p. 694.

(i) *Athanas. Ep. ad Epictet. T. i. p. 901. &c.* [et ap.
Epiphani. H. 77. n. iii. . . . xiii. p. 997. &c.] *Contr. Apollin.*
l. 1. et 2. p. 921. . . . 955. Greg. Naz. Ep. ad Nestar. seu
Or.

A. D. ancient and (k) modern writers, to whom
^{362.} I refer. Some of which, especially the an-
 cient, I shall quote.

1. *Epiphanius*, who speaks of *Apollinarius* with great respect, and says, that he had been long highly esteemed by *Athanasius*, and all the Catholics in general, represents his opinion in this manner: that (l) when the Son of God became incarnate, he took a human body and animal or sensitive soul, but not mind, or an intelligent soul, and thereby denied him to have taken upon him perfect man.
 The

Or. 46. *T. i.* p. 721. *Ep.* 1. et 2. ad *Cledon.* *five Or.* 51. et 52. p. 737. . . . 749. *Greg. Nyss. Antirrheth. adv. Apollinar.* ap. *Zacagn Monum. Vet.* p. 123 . . . 287. *Basil. Ep.* 129. al. 59. *T. 3.* p. 220. *Ep.* 131. al. 382. p. 223. et alibi . . . *Epiph. H.* 77. *Socrat. l.* 2. c. 46. *Sozom. l.* 6. cap. 28. *Theodoret. H. E. l.* 5 cap. 3. 4. *Haer. Fab. l.* 4. c. 8. et 9. l. 5. cap. xi. *Rufin. H. E. l.* 2. c. 20. *Aug. de Haer. cap.* 55. *Leont. Byzant. adv. fraudes Apollinistarum.* ap. *B. PP. Lugdun. T.* 9 p. 707.

(k) *Cav. H. L. T. i.* p. 250. and *Lives of the Fathers* (in English,) in the *Life of Greg. Naz.* § v. p. 312. *Pearson upon the Creed Art.* v. p. 237. *Esc. Lond.* 1676. *Mr. Bower's History of the Popes. Vol. i.* p. 203 . . . 211. *S. Basnag. Ann.* 364. n. xi. xii. *Fr. Spanhem. T. i.* p. 890.

(l) Εδοξε γάρ τισι . . . παραβάλλειν τὸν νοῦν ἀπὸ τῆς τοῦ Χριστοῦ ἐνσάρκου παρρησίας, καὶ λέγειν, ὅτι σάρκα ἔλαβεν ὁ Χριστὸς ἐλθὼν ὁ κύριος ἡμῶν καὶ ψυχὴν, νῦν δὲ ἐχ' ἔλαβεν, τέλειαι ἀνθρώπων. *H. 77. n. i.* p. 996. *Vid. et n. ii.*

The (*m*) doctrine concerning the thousand years A. D.
362:
to be spent on this earth by raised saints and martyrs appeared to *Epiphanius* so absurd, that he could not believe it of him, though he had been assured of it by several.

2. *Basil* speaks, as if *Apollinarius* had in some of his writings endeavored (*n*) to revive the *Sabellian* doctrine concerning the Deity. In another letter (*o*) he mentions some obscure expressions concerning the Trinity. Which perhaps were not his. And are not, I think, delivered by *Basil*, as certainly known to be his. His (*p*) opinion concerning the person

G

of

(*m*) Ἄλλοι δὲ ἔφασαν τὸν γέροντα εἰρηκέναι, ὅτι ἐν τῇ πρώτῃ ἀνασάσει χιλιονταετηρίδα τινα ἐπιτελόμεν, τοῖς αὐτοῖς ἐμπολιτευόμενοι, ὅποιοις καὶ νῦν, ὡς καὶ νόμον, καὶ ἄλλα φυλάττοντες, καὶ πάντα τῆς χρήσεως τῆς ἐν τῷ κόσμῳ, γάμος τε καὶ περιτομῆς, καὶ τῶν ἄλλων μετέχοντες, ὅπερ ἔ πάνυ περὶ αὐτῶ πεπιστεύκαμεν, ὡς δὲ τινες διεβεβαίωσαντο, τῆτο ἔρησαν αὐτῶ εἰρηκέναι. H. 77. n. xxvi. p. 1031.

(*n*) Οὐχὶ οἱ περὶ τῆ θεῆ λόγος πλήρεις παρ' αὐτῶ ἐσιν ἀσεβῶν δογμάτων τῆς παλαιᾶς ἀσεβείας τῆ ματαίωφρονος σαβελλίου δι' αὐτῶ ἀνανεωθείσης ἐν τοῖς συντάγμασιν. *Basil. ep. 265. al. 293. T. 3. p. 409. D.*

(*o*) *Vid. ep. 129. al. 59. T. 3. p. 220. Conf. ep. 265. p. 409. D. E.*

(*p*) Εἵτα καὶ τὰ περὶ σαρκώσεως τοσαύτην ἐποίησε τῇ ἀδελφότητι τὴν ταραχὴν, ὥς ὀλίγοι λοιπὸν τῶν ἐντετυχηκότων τὸν ἀρχαῖον τῆς εὐσεβείας διαζώσσει χαρακτῆρα. κ. λ. *ep. 263. al. 74. p. 407. A.*

A. D. of Christ, or his incarnation, *Basil* says, had^{362.} occasioned great disturbances, That letter is supposed to have been writ in 377. or thereabout. The doctrine of *Apollinarius* concerning the Millennium, as represented by (q) *Basil* in the same letter, is a very crude notion. And yet is agreeable to that which *Ephraïm* had been informed of. And is also much the same with what *Jerome* not seldom ascribes to (r) our people, meaning Catholics.

(q) Ἐστὶ δὲ αὐτῷ καὶ τὸ περὶ ἀναστάσεως μυθικῶς συγκείμενα, μᾶλλον δὲ ἰσδαϊκῶς. Εὐ οἷς φησὶ πάλιν ἡμᾶς πρὸς τὴν ἱομικὴν ὑποστέφειν λατρείαν καὶ πάλιν ἡμᾶς περιτμηθήσεσθαι, καὶ σαββατίζειν, καὶ βρωμάτων ἀπέχεσθαι, καὶ θυσίας προσίσειν θεῷ καὶ προσκύνησιν ἐν ἱεροσολύμοις, ἐπὶ τῷ ναῷ, καὶ ὅλως ἀπὸ χριστιανῶν ἰσδαῖκες γενήσεσθαι. *Ep.* 263. p. 406. E.

(r) Respondeant amatores tantum occidentis literae, et in mille annos exquisitos cibos gulæ ac luxuriæ præparantes . . . qui post secundum in gloria Salvatoris adventum sperant nuptias, et parvulos centum annorum, et circumcisionis injuriam, et victimarum sanguinem, et perpetuum sabbathum. *In If. cap. lix. T. 3. P. i. p. 396.*

Haec illi et nostri judaizantes, qui mille annorum regnum in Judææ sibi finibus pollicentur, et auream Jerusalem, et victimarum sanguinem, et filios ac nepotes, et delicias incredibiles. *In Joel. cap. iii. T. 3. P. 2. p. 1364. Vid. ibid. p. 1367.*

Haec omnia . . . Judæi et Judaizantes nostri, immo non nostri, qui Judaizantes, sperant futura corporaliter: utique et circum-

Catholics. I have put down below several of A. D. his passages, to be added to some others, transcribed (s) formerly. Well might *Basil* and *Jerome* call it a *Jewish* doctrine, and they who held it *Judaizers*: if indeed, they expected that good men should be raised up again to spend a thousand years in the land of *Judea*: and that the Law of *Moses* should again be set up with circumcision, sacrifices at the temple in *Jerusalem*, and other usages of that institution.

3. *Gregorie Nazianzen* in his letter to *Nectarius* of *Constantinople* represents *Apollinarius* to teach in his writings, that (t) Christ brought his body from heaven. This he argued from John iii. 13. 1. Cor. xv. 47. Next, that this man from heaven was not endowed with mind, but that the only begotten of the Father supplied the place of mind, being joyned to an animal sensitive soul, and a body. And that he likewise taught, that God the Word, or the only begotten, suffered

G 2

in

circumcisionem sibi, et conjugia in mille annorum imperio promittentes. In *Zach. xiv. T. 3. p. 1803.*

(s) See *Vol. 4. p. 692. 693.*

(t) *Ad Nectar. Or. 46. p. 722.*

A. D. in his Deity. In another place (u) *Gregorie*
^{362.} takes notice of *Apollinarius's* notion concern-
 ing the Millennium. But undoubtedly the
 particulars, just mentioned, were the most
 offensive. However, *Gregorie* does also charge
 him with teaching, that (x) there are degrees
 in the Trinity.

4. *Theodoret*, in his Heretical Fables, says,
 that (y) in some of his writings *Apollinarius*
 made no innovations in the doctrine of the
 Trinity, but appeared to agree with us, teach-
 ing one substance of the Deity, and three
 persons. But in some of his writings he
 speaks of degrees in the Trinity, saying, that
 the Spirit is great, the Son greater, the Father
 greatest of all. In other writings he con-
 founds the properties of the Divine Persons,
 and

(u) *Ad Cledon. ep. 2. al. Or. 52. p. 747. C.*

(x) *Ad Cledon. ep. 1. seu. Or. 51. p. 744. C. D.*

(y) Ἀλλ' ὁμοίως ἡμῖν καὶ τὴν μίαν τῆς θεότητος εἶσαν, καὶ
 τὰς τρεῖς ὑποστάσεις ἐκήρυξεν· ἐν ἐνίοις δὲ βαθμὲς ἀξιομάτων
 ᾤριστο, ἑαυτὸν διανομέα τῆς θεῆας χειροτονήσας νομῆς. Αὐτὸ
 γὰρ ἐστὶν εὐρεμα, τὸ μέγα, μᾶλλον, μέγιστον . . . Ἐν ἐνίοις τοί-
 νυν πάλιν ἕκτος συγγράμμασι τὰς τῶν ὑποστάσεων συνέχεεν ἰδί-
 τητας . . . Ὅθεν καὶ τὴν τῷ σαβελλιανισμῷ κατηγορίαν ἐδέξα-
 το. Σαρκαθῆναι τε τὸν θεὸν ἔφησε λόγον, σῶμα καὶ ψυχὴν ἀνει-
 ληρότα, ἔ τὴν λογικὴν, ἀλλὰ τὴν ἄλογον, ἣν φυσικὴν ἡγεῖν ζω-
 τικὴν τιτὲς ὀνομάζουσι. H. F. l. 4. c. 8. p. 240.

and for that reason has been charged with *Sabellianism*. Moreover, he says: that when ^{A. D. 362.} God the Word took flesh, he took a body and soul, not a rational, but an irrational soul, which some call sensitive and animal. And the Divine nature supplied the place of a soul. In another place *Theodoret* expresseth himself after this manner: *Arius* (x) and *Eunomius* said, that Christ had an human body, and that the Divinity was in the place of a soul. *Apollinarius* said, that Christ had an animated [or living] body, but not a reasonable soul. For the mind was superfluous, where God the Word was present. Again in his Ecclesiastical Historie also *Theodoret* speaks distinctly of *Apollinarius*'s several opinions, and there slightly mentions also (a) his opinion concerning the divine promises, or the retributions to be hereafter given to good men.

G 3

5. *Jerome*

(x) Ἀρειος δὲ καὶ εὐνόμιος σῶμα μὲν αὐτὸν ἔφασαν εἰληφέναι, τὴν θεότητα δὲ τῆς ψυχῆς ἐνηργηκέναι τὴν χρείαν· ὁ δὲ ἀπολλινάριος ἐμψυχον μὲν ἔφησαν εἶναι τὸ σωτήριον σῶμα, ἔ μὴν τὴν λογικὴν ἐξηκέναι ψυχὴν· περὶ τὸς γὰρ ἦν, φησι, ὁ νῦν, τὸ θεῶς λόγος παρόντος. *Haer. Fab. l. 5. c. xi. p. 278. Conf. ad Flavian. ep. 104. T. 3. p. 975. D.*

(a) Καὶ ἑτέρες δὲ μύθος καὶ λήρος ταῖς θείαις ἐπαγγελίαις συνεζευξεν. *H. E. l. 5. c. 3. p. 200. D.*

A. D.
362.

5. *Jerome* sometimes speaks of *Apollinarius's* opinions concerning the incarnation, or (b) his defective notion of the person of Christ, not allowing him to be perfect man, and (c) the Millenarian doctrine. He also speaks of an opinion of his (d) concerning the soul. Which, however, was not reckoned a part of his heresie.

6. I put below what (e) *Rufin*, and (f) *Vincent*

(b) . . . dimidiatam Christi introduxit oeconomiam. *Ad Pamm. ep. 41. al. 65. T. 4. p. 342.*

(c) Hic [Papias] dicitur, mille annorum Judaicam edidisse *δευτέρωσον*, quem secuti sunt Irenaeus, et Apollinarius, et ceteri, qui post resurrectionem aiunt in carne cum sanctis Dominum regnatum. *De Papia. cap. 18. V. I. Vid. et Pro. oem. in Is. Comm. l. 18. T. 3. p. 478. et in Ezech. c. 36. p. 952. m.*

(d) . . . an certe ex traduce: ut Tertullianus, Apollinarius, et maxima pars Occidentalium. *Ad Marcell. et Anaps. ep. 78. al. 82. T. 4. p. 642.*

(e) . . . afferens solum corpus, non etiam animam a Domino in dispensatione susceptam . . . Post . . . ait, eum quidem habuisse animam, sed non ex ea quae rationabilis est, sed ex ea solum quae vivificabat corpus: ad supplementum vero rationabilis partis, ipsum Verbum Dei fuisse perhibebat. *Ruf. H. E. l. 2. c. 20.*

(f) Apollinaris vero in unitatem quidem Trinitatis quasi consentire se jactat, et hoc ipsum plena fidei sanctitate. Sed in Domini incarnatione aperta professione blasphematur. Dicit enim, in ipsa Salvatoris nostri carne aut animam humanam penitus

Vincent of Lerins say of *Apollinarius's* doctrine concerning the incarnation. A. D.
362.

7. I transcribe below (g) at length *Augustin's* article of the *Apollinarists*. He speaks of them in several other places. From one of which we perceive, that (b) they argued in favour of their doctrine concerning the incarnation from John i. 14. I transcribe in

G 4

the

penitus non fuisse, aut certe talem fuisse, cui mens et ratio non esset. Sed et ipsam Domini carnem non de sanctae virginis Mariae carne susceptam, sed de coelo in virginem descendisse dicebat: eamque nutabundus semper et dubius modo coaeternam Deo Verbo, modo de Verbi Divinitate factum praedicabat. *Vincent. Lirin. Comm. cap. 17.*

(g) Apollinaristas Apollinaris instituit, qui de anima Christi a Catholicis dissenserunt, dicentes, sicut Ariani, Deum Christum carnem sine anima suscepisse. In qua quaestione testimoniis evangelicis victi, mentem, quae rationalis est anima hominis defuisse animae Christi, sed pro hac ipsum Verbum in eo fuisse dixerunt. De ipsa vero ejus carne sic a recta fide dissensisse perhibentur, ut dicerent, carnem illam et Verbum unius ejusdemque substantiae: contentiosissime asseverantes, Verbum carnem factum, hoc est, Verbi aliquid in carnem fuisse conversum atque mutatum, non autem carnem de Mariae carne fuisse susceptam. *De Haer. cap. 55. 7. 8.*

(b) . . . quemadmodum argumentantur Apollinaristae, vel quicumque sunt alii, adversus animam Domini: quam propterea negant, quia scriptum legunt, *Verbum caro factum est*. Si enim et anima, inquit, ibi est, debuit dici: Verbum homo factum est. *De Anima et ejus Origine. l. i. c. 18. p. 31. T. x.*

A. D. the margin (*i*) a passage or two more, to be
 362. observed by my readers, at leisure. And I
 refer also to (*k*) other places of *Augustin*,
 where he treats somewhat largely of the opi-
 nions of these people.

8. *Socrates* entirely agrees with *Rufin*,
 whom probably he copied, in the account of
 their doctrine concerning the incarnation.
 But he adds, the (*l*) *Apollinarians* said: In
 this only did they differ from the Catholics.
 For they believed a consubstantial Trinity.
Vincent also, transcribed not long ago, has
 somewhat to the like purpose. And it must
 be owned to be in favour of *Apollinarius* in
 this

(*i*) Nec ita hominem, [dicimus Christum] ut aliquid minus
 habeat quod ad humanam certum est pertinere naturam, sive
 animam, sive in ipsa anima mentem rationalem, sive carnem,
 non de femina sumtam, sed factam de Verbo in carnem con-
 verso atque mutato. Quae omnia tria falsa et vana, haereti-
 corum Apollinaristarum tres partes varias diversasque fecerunt.
De Dono Perseverantiae. cap. 24. T. x. F. i.

Fuerunt enim quidam haeretici, et pulsi sunt ab Ecclesia,
 qui putarent, non habere mentem rationalem corpus Christi,
 sed quasi animam belluinam. In *Joan. Evang. Tr. 23. n.*
6. T. 3. P. 2. Vid. ib. Tr. 47. n. 9.

(*k*) *Vid. Enarr. in P. 29. n. 2. in Ps. 85. n. 4. T. 4.*

(*l*) Περὶ τὸτε μόνε δὴ λέγουσι διαφέρειν, οἱ νῦν ἐξ ἐκείνων
 τὴν προσωνομίαν ἔχοντες· τὴν γὰρ τριάδα ὁμοῖον εἶναι φασί.
Socr. l. 2. c. 46. p. 161. B.

this respect, that (m) *Pblioſtorge*, a learned A. D.
362.
Arian, reckons *Apollinarius*, together with *Baſil* and *Gregorie Nazianzen*, one of the best defenders of the homouſian doctrine. And that he and his followers ſtill profeſſed to retain the Nicene faith, may be inferred from (n) *Athanaſius*'s arguments with them. And *Leontius* of *Byzantium*, who was no friend to *Apollinarius*, allows (o) him to be orthodox upon the Trinity. And imputes to him only an erroneous doctrine concerning the incarnation. For though *Gregorie* and ſome others charge him with advancing degrees in the Trinity, he did not uſe the word *created* of the Son or the Spirit. Concerning this point may be ſeen a note of
the

(m) *Vid. Suid.* V. Απολλινάριος.

(n) *Ep. ad Epiſtet.* p. 903. E. p. 904. A. B. et alibi.

(o) Ὁ δὲ ἀπολλινάριος περὶ μὲν τὴν θεολογίαν οὐ φαίνεται αἰμαρτάνων, πλὴν διελέγχουσι καὶ τῆτον οἱ γρηγόριοι περὶ ταύτην αἰμαρτάνοντα· Κτίσμα μὲν γάρ, φασι, ὃ λέγει· ὑπόστασιν δὲ μικρὰν λέγει τῷ υἱῷ καὶ τῷ πνεύματος, πρὸς τὸν πατέρα· Περὶ δὲ τὴν οἰκονομίαν φανερῶς διεβάλλετο. Ἐλεγε γάρ, τὸ σῶμα, ὃ ἐνεδύσατο ὁ θεὸς λόγος, ψυχὴν μὲν ἔχειν, νῦν δὲ ἰδαμῶς· ἀλλ' ὥσπερ ἄλογον ψυχὴν, οὕτως ἔλεγεν ἔχειν. *De Seſis. Aët. iv. Ap. B. PP. Morell. T. xi. p. 507. et Latine ap. B. PP. Lugd. T. 9. p. 666.*

A. D. the *Benedictin* editors (*p*) of St. *Ambrose's*
^{362.}
 works.

9. S. *Basnage* (*q*) allows the truth of what is generally said of *Apollinarius*, that he supposed the Word to supply in the man Jesus the place of a rational soul. And as what he says may illustrate the point, I have transcribed him somewhat largely in the margin. But he thinks, that the opinions ascribed to *Apollinarius* by *Gregorie Nazianzen* in the letter to *Nectarius* before quoted, writ about the year 385. not to have been held by him : as that

(*p*) *Ad Ambr. de Incarnat. Domini Sacram. cap. 2. T. 2. p. 705.*

(*q*) Id etiam luculentissime demonstrat ipse Apollinaris, epistola Episcopis Diocaesarea scripta, quam ab oblivione Leontius vindicavit. Confitemur, non ad hominem sanctum venisse Verbum Dei, quod erat in Prophetis, sed ipsum Verbum carnem factum esse, non assumpta mente humana, mente mutabili, quae turpibus cogitationibus captiva ducitur, sed divina mente immutabili et coelesti. *Leont. adv. Fraudes Apollinarist. ap. Bib. PP. Lugdun. T. 9. p. 712.* Mentem itaque, non animam, a Christo abjudicabat. . . . Ex fontibus porro Platonis videtur errorem deduxisse suum. Quod et asserit Nemesius de Nat. Hom. cap. i. Quidam, e quibus est Plotinus, aliud esse animam, et aliud mentem statuentes, ex tribus constare volunt hominem, e corpore, anima, et mente. Hos secutus est Apollinaris Laodiceae Episcopus. His enim jactis fundamentis sententiae suae, reliqua dogmati suo consentanea superstruxit. *S. Basn. Ann. 364. n. xii. p. 6.*

that our Saviour brought his body from heaven, and that his Divinity suffered. Though *Gregorie* quotes, as a voucher, a work of *Apollinarius* himself; he says, it (r) could not be his, but rather a work of one of his disciples. He moreover argues, that *Theodoret* in his Heretical Fables does not ascribe the opinion of the descent of Christ's body from heaven to *Apollinarius*, but to some of his followers.

10. To which I would answer, that there appears not any good reason to deny the genuinenesse of the book alleged by *Gregorie Nazianzen*. To do so is an arbitrarie proceeding. For what account can be given of *Gregorie's* mistaking the author? *Secondly*, *Theodoret* in his work of Heretical Fables does, indeed, make two chapters, one of *Apollinarius*, another of the *Polemians*, and others his disciples. And in this last chapter he says, that (s) some of these were of opinion, that the

(r) Librum tamen Apollinaristae potius, quam Apollinaris ipsius esse existimamus. . . . Librum ea impia continentem subditum esse existimamus. *Ib.* p. 7. a.

(s) Καὶ ἄλλοι δὲ τινες ἐκ τῆς ἀπολιναρίου συναγωγῆς, ἐκ τῶν ἑρηνῶν ἔφασαν κατεληλυθέναι τὸ κυρίον σῶμα. Διάφορα δὲ εὐρόντες

A. D. the Lord's body came down from heaven,
 362. Nevertheless in his Ecclesiastical Historie *Theodore* speaking of *Apollinarius* says: Sometimes (t) he said, that our Lord took flesh, or his body, of the holy virgin: at other times, that his flesh came down from heaven, together with God the Word. Sometimes he said, that the Word was made flesh, without taking any thing from us. Which diversity of sentiments is hinted also in the just cited chapter of the Heretical Fables. Yea he there expressly says, that (u) those of his followers, who said, that the Lord's body came down from heaven, supported themselves by his writings. *Thirdly*, all the sentiments, ascribed to *Apollinarius* by *Gregorie* in his letter to *Nectarius*, appear in other authors of the same time, who wrote against him. That (x) the body of Christ came down from heaven: that

εὐρόντες ἐν τοῖς ἐκείνῃ συγγράμμασι δόγματα, οἱ μὲν τέτοις, οἱ δὲ ἐκείνοις ἠρέσθησαν. *H. F. l. 4. cap. 9.*

(t) Πότε μὲν γὰρ συνωμολογεῖ καὶ αὐτὸς ἐκ τῆς ἁγίας παρθένου προσειληφθῆναι τὴν σάρκα· πότε δὲ ἐρανόθεν ταύτην τῷ θεῷ λόγῳ συγκατεληλυθῆναι φησὶν· ἄλλοτε δὲ αὐτὸν γεγενῆσθαι σάρκα, ἔθεν ἐξ ἡμῶν εἰληφῶτα. *H. E. l. 5. c. 3. p. 200. D.*

(u) See note (s).

(x) Πᾶς ὑμεῖς πάλιν λέγετε ἐξ ἐρανῶ τὸ σῶμα; *Athanas. contr. Apollinariſt. l. i. n. 7. T. i. p. 927. B.*

that (y) his flesh and Divinity were homoü-
fian : that (z) his Deity suffered : are all opi-
nions of *Apollinarius*, or his disciples, taken
notice of by *Athanasius* in his books against
the *Apollinarists* in 372. or thereabout. The
same things are observable in the letter of
Athanasius to *Epiſtetus* Bishop of *Corinth*,
writ about the year 371. particularly, those
offensive notions, that the body of Jesus was
(a) consubstantial, and (b) coëternal with his
Deity. The like things are taken notice of
by *Epiphanius* (c) in his article concerning
them writ in 377. As *Apollinarius* was then
living, it seems to me to make little difference,
whether they were his notions, or his disci-
ples.

(y) Καὶ γὰρ καὶ ὁμοόσιον τὴν σάρκα τῆς θεότητος λέγειν
ἐπιχειρεῖτε. *Ib.* p. 929. B. *Vid. et E.*

(z) Μάταιοι ἔν οι τῇ θεότητι αὐτῷ πάθος προσάγοντες . . .
l. 2. p. 955. C.

(a) Ποῖος ἄδης ἠρέυξατο, ὁμοόσιον εἰπεῖν τὸ ἐκ μαρίας σῶμα
τῆς τῷ λόγῳ θεότητι ; *Ad Epiſt.* p. 902. B.

Πόθεν ὑμῖν ἐπῆλθεν εἰπεῖν, ὡς τοι, ὁμοόσιον εἶναι τὸ σῶμα
τῆς τῷ λόγῳ θεότητος ; Ἀπὸ γὰρ τέτε καλὸν ἐστὶν ἄρξασθαι. *Ib.*
p. 903. E.

(b) . . . ὥς εἰπεῖν μὴ νεώτερον εἶναι τὸ σῶμα τῆς τῷ θεῷ λό-
γῳ θεότητος, ἀλλὰ συναίδιον αὐτῷ διάπαντος γεγενῆσθαι, ἐπει-
δὴ ἐκ τῆς ἐσίας τῆς σοφίας συνέστη. *P.* 902. D.

(c) *Vid. H. 77. n. ii. p. 997. 998.*

A. D. ^{362.} ples. I might refer likewise to *Gregorie Nyssen's* long work against them published by *Zacagni*, where all the same sentiments are disputed: as (*d*) the mortality of the Deity in Christ, the (*e*) pre-existence of his body, and (*f*) it's being brought down from heaven, as well (*g*) as the Word's supplying the place of a rational soul in Christ. And *Gregorie Nyssen* supposeth all along, that he argued with *Apollinarius* himself, as he had expressed his notions in his own work. Indeed some of these things are very strange. Which may make us doubt, whether *Apollinarius* be not misrepresented, and whether some of the opinions ascribed to him are not consequences, which he did not own. But I apprehend, that they are as much his, as his disciples.

11. The principal doctrine, by which *Apollinarius* and his followers were distinguished, was,

(*d*) "Ἀπας γὰρ αὐτῷ τῆς λογογραφίας ὁ σκοπὸς πρὸς τὴν βλέπει, τὸ θνητὴν τῷ μονογενῆς θεῷ τὴν θεότητα. *Gr. Nyss. adv. Apoll. ap. Zacagn. Monum. Vet. p. 132. in.*

Ἐι γὰρ αὐτῇ τέθηκεν τῷ μονογενῆς ἡ θεότης, συναπέθανε τούτῃ πάντως καὶ ἡ ζωὴ. κ. λ. *Ibid. infr. Vid. et p. 133.*

134.

(*e*) *Ib. p. 150. 151. et alibi.*

(*f*) *Ib. p. 205.*

(*g*) *Ib. p. 220. &c. et alibi.*

was, that Christ had no rational soul, and that the Word supplied the office of it. With ^{A. D. 362.} respect to that opinion *Epiphanius* (*b*) gave them the denomination of *Dimoeritae*, and so entitled his article concerning them: denoting persons, who maintained the person of Christ, and made him consist of two parts only, animated flesh, and Divinity: whereas the Catholics supposed him to have an human soul, or mind, and a human body, with the Word.

IV. I now proceed to observe some of his works, which have not been yet taken notice of. *Other works of his.*

I. Ba-

(*b*) *Dimoeritarum* porro nomine *Apollinaristas* infectatur *Epiphanius* *Haer.* 77. Cujus appellationis causam aperit *Gregorius Nazianz.* cum ait *Orat.* 46. p. 722. corpus et animam esse in Christo τὸ τρίτημόριον, tertiam partem. *Apollinaristas* quippe aiebant, in Christo partem unam hominis, vñ scilicet, seu mentem, a Verbo suppleri, solumque Verbum junctum corpori et animae, (nempe sensitivae ut dictitabant illi) totum constituere Christum. Quamobrem, cum ex Catholicorum sententia tribus constaret Christus, Verbo scilicet, mente humana, et corpore animato, qui unam ex illis demerent partem, mentem scilicet, a duabas aliis *Διμορίται* audiebant. Nam *Διμοριον* Graecis est duae tertiae partes. &c. *Benedictin.* in ep. ad *Epiſtet. Admon. ap. Athan.* p. 900.

A. D.
362.

1. *Basil*, in a letter writ in 376. mentions (i) a book concerning the Holy Spirit, which he had not seen. Whether this book regarded any of his peculiar notions, I cannot certainly say. Here *Basil* says, he had heard, that *Apollinarius* was become the most voluminous of writers. But he had seen few of his works. In another letter, writ in 377. he says, that (k) *Apollinarius*, being endowed with a great facility of writing, had filled the whole world with his books, neglecting the advice of *Solomon* in Ecc. xii. 12.

2. When *Basil* (l) gives an account of *Apollinarius*'s doctrine concerning the incarnation, he may be supposed to refer to some writing of his. When *Gregorie Nazianzen* speaks of the same matter, he appears (m) to have had a volume of *Apollinarius* before him, though he does not mention the title.

Gregorie

(i) Ὁυ μὴν περὶ τῷ πνεύματος τῷ ἁγίῳ ἢ αἰτήσας αὐτὸν διδάσκειν, ἢ ἀποσπένδοντες ἀποδέξασθαι. Ἀλλὰ πολυφρονέταται μὲν αὐτὸν ἀκῶ πάντων συγγραφῶν γεγενῆσθαι κ. λ. *Ep.* 244. al. 82. *T.* 3. p. 378.

(k) *Ep.* 263. al. 74. p. 404.

(l) *Ep.* 263. p. 407. A. *Vid. supra* p. 81. note (p).

(m) . . . ὅτι μοι πυλίου ἐν χερσὶ τῷ ἀπολιναρίῳ, ἐν ᾧ τὰ κατὰ σκευαζόμενα πᾶσαν διρετικὴν κακίαν περιέρχεται. *Or.* 46. p. 722. A.

Gregorie Nyssen (n) expressly names the book A. D. 362. confuted by him.

3. When *Basil* gives an account of *Apollinarius's* notion concerning the Millennium, he seems also to refer (o) to some book. Whether he means the work against *Dionysius* Bishop of *Alexandria*, mentioned by (p) *Jerome*, I cannot say.

4. *Apollinarius* wrote verse easily, and agreeably. And (q) accordingly composed short psalms and hymns, fitted for festivals, and for all seasons, and upon a great variety of subjects, all tending to the praise and glorie of God. The men sung them at their work,

H

and

(n) Ως δ' ἂν μὴ δοκῶσι λοιδορία τὸ λεγόμενον εἶναι, ἕνα τῶν παρ' αὐτῶ περιφερομένων λόγων προσθήσομεν, ἧ ἡ ἐπιγραφή ἐστὶν αὕτη. Απόδειξις, φησι, περὶ τῆς θείας σαρκώσεως τῆς καθ' ὁμολοσίαν ἀνθρώπου. *Gr. Nyss. Antirrhēt. adv. Apol. ap. Zacagn. p. 125. 126.*

(o) *Ep. 263. p. 406. Vid. Supr. p. 95. not. (q).*

(p) Cui duobus voluminibus respondit Apollinarius, quem non solum suae sectae homines, sed et nostrorum in hac parte dumtaxat plurima sequitur multitudo. *Comm. in. Is. T. 3. p. 478. M.*

(q) . . . παρὰ τὰς νενομισμένας ἱερὰς ᾠδὰς, ἑμμετρά τινα μελύδρια ψάλλοντες, παρ' αὐτῶ ἀπολιναρίῳ ἐυρημένα . . . Ἄνδρες τε παρὰ τὰς πόλεις καὶ ἐν ἔργοις, καὶ γυναῖκες παρὰ τὰς ἱεῖς τὰ αὐτῶ μέλη ἔψαλλον. Σπυδῆς γὰρ καὶ ἀνέσεως, καὶ ἐορτῶν, καὶ τῶν ἄλλων, πρὸς τὸν ἐκάστου καιρὸν εἰδυλλία αὐτῶ πεπόνητο, πάντα εἰς εὐλογίαν θεῷ τείνοντα. *Doct. l. 6. c. 25. p. 671. B. C.*

A. D. and at their entertainments: the women sung
^{362.} them at the spindle. And some were sung
 by his followers in their religious assemblies,
 in the room of those, which were generally
 used. So says *Sozomen* in his Ecclesiastical
 Historie. *Gregorie Nazianzen*, referring to
 these poems, speaks, as (r) if they had a new
 Psalter, but dissonant from that of *David*:
 and as if his writings were made by his fol-
 lowers a third Testament, or a part of sacred
 Scripture. In which he may be supposed to
 aggravate more than a little.

5. There is a collection of small poems (s),
 fifty three in number, called *Homerici Cento-
 nes de Christo*. The subjects are taken out of
 the Old and New Testament, chiefly the
 later. They are such as these: Our Savi-
 our's conception and birth, the presents
 brought by the *Magi*, the slaughter of the
 infants at *Bethlehem*, *John* the Baptist, the
 wedding at *Cana*, the woman of *Samaria*,
 the raising of *Lazarus* from the dead, and se-
 veral

(r) Ἐἰ δὲ οἱ μακροὶ λόγοι, καὶ νέα ψαλτήρια, καὶ ἀντίφωνα
 τῷ δαβὶδ, καὶ ἡ τῶν μέτρων χάρις, ἡ τρίτη διαθήκη νομίζε-
 ται· καὶ ἡμεῖς ψαλμολογήσομεν, καὶ πολλὰ γράφομεν, καὶ
 μετρήσομεν. *Greg. Naz. ad Cledon. ep. 1. p. 745. B. C.*

(s) *Ap. Bib. PP. Morell. T. 14. p. 95 . . . 152.*

veral other of our Saviour's miracles, our Lord's crucifixion, burial, resurrection, and ascension. But these are not generally ascribed to *Apollinarius*. A. D. 362.

6. I hope, I have now given a sufficient account of the works and opinions of *Apollinarius*: not thinking it needful to enter farther into the historie of his followers, or the sentences of condemnation pronounced by Councils upon him, or them. They who desire a more particular account of those things may consult the writings of the learned moderns formerly (t) refered to.

V. It is almost needless to observe, that *Apollinarius* received all the Scriptures of the Old and New Testament, which we do, without adding to them any other, so far as we know. His firm belief of the Christian Religion appears in the books writ in the defense of it, and in the various compositions designed for the benefit of Christians in the troublesome time of *Julian's* reign. His respect for the Scriptures is manifest to all from his numerous Commentaries upon them, *Scriptures received by him.*

H 2

which

(t) See p. 80. note (k.)

A. D. which have been particularly taken notice of
 362. in this chapter.

His Character.

VI. I never intended to draw the character of *Apollinarius*. Shall I, nevertheless, present the reader with that given by *Tillemont*? But without adopting it. “ He seems, says (*u*) “ that laborious writer, to have preserved all “ ways the outside of a holie and exemplarie “ life. Of which nevertheless *Gregorie* of “ *Nyssa* seems not to have been fully persuaded. But he also maintained to the end “ his impiety, and died in his heresie. So “ (*x*) that we cannot admit the hope of any “ other lot for him, but the condemnation of “ hell. Such has been the unhappie condition of this great man, who had received “ so extraordinarie talents of nature, and so “ great gifts of grace, who had combated “ with so much courage, and so much glorie, for the true faith against the enemies “ of it. But because he trusted in his own “ wisdom, because he would solve those difficulties,

(*u*) Il semble avoir toujours conservé l’ extérieur d’ une vie sainte et exemplaire. *Les Apollinaristes. Art. 13. Mem. T. 7.*

(*x*) De sorte qu’ on ne peut esperer d’ autre sort pour luy que la condamnation d’ enfer. *Ibid.*

“ faculties, which human reason cannot clear A. D.
 “ up, because he gave way to the desires of ^{362.}
 “ a vain curiosity, all the advantages, which
 “ he had, became unprofitable to him, and
 “ he has deserved to be regarded by all the
 “ Church, as a schismatic, and a heretic.”

It must be owned, that the notions advanced by him in the later part of his life have greatly diminished his credit. But yet, I would hope, they need not be understood to have obliterated the merit of his past services for the Christian Religion. And I believe, that all my readers in general may concur in a wish, that we still had his Confutation of *Porphyrie*, which has been highly commended by learned Christians of different sentiments in former times

Du Pin (y) having mentioned *Apollinarius's* Paraphrase of the Psalms, adds: “ All
 “ the other works of this author are lost,
 “ except some fragments. His error, in
 “ all probability, occasioned this loss. The
 “ Catholics had such a dread of the books of
 “ heretics, that they have not preserved so
 “ much as those which had no relation to
 H 3 “ their

(y) *Bib. des Aut. Ec. T. 2. p. 127.*

A. D. 362. “ their heresie, and which might have been
 “ useful to the Church. For which reason
 “ we have scarce any books of heretics left.
 “ And the *Eutychians* were obliged to put
 “ out the works of *Apollinarius* with the
 “ names of Catholic authors.”

If that be so, we must acknowledge, that the Catholics were to blame. It is like rooting up tares and good corn all together. And we may hence receive this instruction : To be upon our guard, that we admit not too great an aversion for men on account of difference of sentiment in things of a speculative nature : least by violence in opposing error we should obstruct the progress of knowledge, and the cause of truth, which we are desirous to serve.

I have writ the name of this author *Apollinarius*. I shall here transcribe a note of (x) *Du Pin*, as it may serve for my justification with those, who are but little acquainted with such things. “ The (x) Greeks, says he,
 “ always call him *Απολινάριος*. St. *Basil* alone
 “ writes his name with two *λλ*. St. *Jerome* calls him *Apollinarius*. The gene-
 “ rality

(x) *Bib. des Aut. Ec. T. 2. p. 127. not. (a.)*

“ rality of the Latin writers give him the A. D.
“ name of *Apollinaris*, as more soft.” I have ^{362.}
chosen to follow the Greeks, and *Jerome*, in
the termination of his name: Unless I might
have dropped the harsh ending, and writ his
name *Apollinaire*, as the French do. I shall
only add, that in *L. Kuster*’s edition of *Sui-*
das, a Greek author, the name is writ with a
double l. His name is writ in the like man-
ner, in (a) the Paschal Chronicle.

(a) *P. 237. C. Paris. 1688.*





CHAP. XCVI.

DAMASUS

Bishop of Rome.

A. D. I. ^{366.} **D**AMASUS, though not without a warm contest with *Ursinus*, or *Ursicinus*, his competitor, succeeded *Liberius*, Bishop of Rome, who died in September 366. The disturbances in the City, occasioned by that competition, are taken notice of by *Jerome* in his (a) Chronicle, and by *Ammianus Marcellinus* (b) a Heathen author, as well

as

(a) *Romanae Ecclesiae tricesimus quintus ordinatur Episcopus Damasus. Et non post multum temporis intervallum Ursinus a quibusdam Episcopus constitutus Sicinnium cum suis invadit. Quo Damasiana partis populo confluyente, crudelissimae interfectiones diversi sexus perpetratae. Chr. p. 186.*

(b) *Damasus et Ursinus supra humanum modum ad rapientiam episcopatus sedem ardentes scissis studiis asperrime conflictabantur,*

as by (c) our Ecclesiastical Historians. *Socrates* says, "there (d) was at that time a great disturbance among the Citizens of Rome. Nor was it owing to a contention about any doctrine of the faith, or about any heresie, but only who should have the episcopal chair." *Damasus* sat in that See above 18 years, and died in 384. being then almost 80 years of age.

2. *Damasus* is in *Jerome's* Catalogue of Ecclesiastical Writers. And I transcribe the article (e) below. What he says of him is chiefly this: That he had a good talent for poetrie,

tabantur, ad usque mortis vulnerumque discrimina adjumentis utriusque progressis. . . . Et in concertatione superaverat *Damasus*, parte quae ei favebat instante. Constatque, in basilica Sicinini, ubi ritus Christiani est conventiculum, uno die centum triginta septem reperta cadavera peremptorum: efferatamque plebem aegre postea delenitam. *Ammian.* l. 27. c. 3.

(c) *Vid. Socr. l. 4. c. 29. Soz. l. 6. c. 23. Ruf. l. 2. c. 10. Faustin. et Marcellin. Lib. Pr. in Praef. ap. Bib. PP. I. V. p. 652.*

(d) Εσασίαζον ἔν πρὸς ἑαυτὰς, ἔ δία τινα πῖσιν ἢ ἄρεσιν, ἀλλὰ περὶ τῷ μόνον τὶς ὀφείλει τῷ ἐπισκοπικῷ θρόνῳ ἐγκρατὴς γενέσθαι. l. 4. c. 29.

(e) *Damasus* Romanae Urbis Episcopus elegans in versibus componendis ingenium habuit, multaue et brevia metro edidit, et prope octogenarius sub Theodosio Principe mortuus est. *De V. I. cap. 103.*

A. D. 366. poetrie, and wrote several small pieces in verse. In another place he says, that (f) *Damasus* had writ in praise of virginity, both in prose and verse. There (g) are still exstant several small poems, which are ascribed to him, but not allowed by all to be genuine, which have been published, together with his epistles, and a historie of his life, and numerous testimonies to him, collected out of ancient and later writers.

3. *Damasus* had a great regard for *Jerome*, on account of his learning, and knowledge of the Scriptures. *Jerome* (b) whilst in the East, wrote to *Damasus*, asking his advice concerning his own conduct. When (i) *Jerome* came to Rome in 382. *Damasus* employed him as his

(f) Legas . . . beati Cypriani volumen egregium, et Papae Damasi super hac re, versu prosaque composita. *Ad Eusebium. ep. 18. al. 22. T. 4. p. 37. m.*

(g) S. Damasi Papae Opera quae exstant, et Vita ex cod. mss. cum notis M. S. Sarazanii. *Romae 1638. Paris. 1672. et ap. Bib. PP. Max. T. 27. p. 55 . . . 97. Vid. et Baron. Ann. 384. n. xxxi. &c.*

(b) *Vid. Hieron. ep. 14. al. 17. T. 4. P. 2. p. 19. ep. 16. al. 58. p. 22.*

(i) Ante annos plurimos, quum in chartis ecclesiasticis juvarem Damasum Romanae Urbis Episcopum, et Orientis atque Occidentis synodicis consultationibus responderem. *Ad Agerach. ep. 91. T. 4. p. 744. f.*

his Secretarie to write letters for him upon A. D. 366. ecclesiastical affairs, in answer to Councils or Bishops in foreign parts. Here (k) *Jerome* staid three years, that is, till some time after the death of *Damasus*, and returned into the East in 385.

4. At the desire of *Damasus* *Jerome* (l) corrected the edition of the Latin version of the New Testament, or of the Gospels at least. At his request it is also said (m) that *Jerome* revised the Latin version of the Psalms, which had been made from the Greek of the Seventy. And it is certain, that (n) this was done by him when at Rome. *Damasus* (o) put *Jerome*

(k) Pene certe triennium cum eis vixi. *Ad Asell. ep. 28. al. 94. T. 4. p. 66. in.*

(l) *Vid. Hieron. ep. 142. seu Praef. in iv. Evangelia. T. i. p. 1426. edit. Bened.*

(m) *Vid. Baron. An. 382. n. 27. et Tillem. S. Damase. art. 13. Mem. T. 8.*

(n) Psalterium Romae dudum positus emendaram, et juxta Septuaginta Interpretes, licet cursim, magna illud ex parte correxeram. *Pr. in libr. Psalm. T. i. p. 1222.*

Psalterium quoque, quod certe emendatissimum juxta septuaginta Interpretes nostro labore dudum Roma suscepit, rursus juxta Hebraicum vertens, praefatione munivi. *Adv. Ruf. l. 2. T. 4. p. 429.*

(o) Cum in Babylone versarer, et purpuratae meretricis effem

A. D. 366. *Jerome* upon translating *Didymus's* treatise upon the Spirit out of Greek into Latin. But it was not finished until after his death.

5. *Damasus* often wrote to *Jerome* letters containing questions concerning difficult texts of Scripture. To him is addressed (*p*) *Jerome's* explication of the vision of the Seraphim in the sixth chapter of *Isaiab*. In a letter (*q*) still extant *Damasus* desires *Jerome* to give him a clear explication of the word *Hosanna* found in the New Testament, he having met with very different interpretations of it in the Greek and Latin Commentaries of Catholic writers, which he had read. This

occa-

essem colonus, et jure Quiritum viverem, volui garrire aliquid de Spiritu Sancto, et coeptum opusculum ejusdem Urbis Pontifici dedicare. . . . Itaque, mi Pauliniane frater, quia supra dictus Pontifex Damasus, qui me ad hoc opus primus impulerat, jam dormit in Christo. . . . *Pr. in libr. Didym. de Sp. S. T. 4. P. i. p. 494.*

(*p*) *Ep. 142. T. 3. p. 515. ed. Bened.*

(*q*) Commentaria quum legerem Graeco Latinoque sermone in Evangeliorum interpretatione a nostris, id est, orthodoxis viris, olim ac nuper scripta de eo quod legitur Osanna Filio David. [Mat. xxi. 9.] non solum diversa, sed etiam contraria sibi proferunt. Dilectionis tuae est, ut ardenti illo strenuitatis ingenio . . . quid se habeant apud Hebraeos vivo sensu scribas. *Ep. 144. ap. Hieron. T. 4. P. i. p. 145.*

occasioned *Jerome* to write a letter (r) upon A. D.
366. that subject, which we still have. At his request likewise *Jerome* explained the parable of the Prodigal Son. I shall transcribe below (s) a part of *Damasus's* letter, which is inserted in *Jerome's* answer. Whereby it appears, that there were then two common interpretations of that parable: some by the elder and younger sons understanding the Jewish people and the Gentils, others righteous men and sinners.

6. These (t) three epistles or discourses upon the Seraphim, Hosanna, and the Prodigal Son, are mentioned by *Jerome* in the last chapter of his Catalogue, where he enumerates

(r) *Ep. 145. ib. p. 145. &c.*

(s) Ais: "Quis est iste in Evangelio Pater, qui duobus filiis substantiam dividit? Qui duo filii? Qui major, quive minor? . . . Addis insuper: Scio multos in hac lectione diversa dixisse: et fratrem majorem Judaeum, minorem ex-istimasse Gentilem populum. Sed quaero, quomodo Judaico populo possit aptari: *Ecce tot annis servivi tibi, et numquam mandatum tuum praeterii.* . . . Si autem, ut ais, de justo et peccatore voluerimus esse parabolam, justo non potuit convenire, ut de salute alterius, et maxime fratris, contristetur." *Ad Damas. ep. 146. Vid. T. 4. P. i. p. 149.*

(t) De Seraphim, et Osanna, et de frugi et luxurioso filiis. *De V. l. cap. ult.*

A. D. ^{366.} rates his own works. To his discourse upon the Hebrew word Hofanna he refers likewise in (u) his Commentarie upon St. *Matthew*, and to that upon the Seraphim in (w) a letter, writ about the year 398. or 399.

7. There is also still extant another letter of *Damasus*, writ in the last year of his life: in which he says, there (x) could be no higher entertainment, than to confer together upon the Holy Scriptures. And he desires, that he may propound questions, whilst *Jerome* makes answers. Here he proposes several difficult texts to *Jerome*, which (y) he afterwards explained. In the same letter *Damasus* passeth that judgement upon *Lactantius*, which was formerly (z) taken notice of.

8. Fi.

(u) *In Matth. T. 4. P. i. p. 95. 96.*

(w) In lectione Isaiae, in qua duo Seraphim clamantia describuntur. . . . Habetur liber in manibus, ante viginti annos editus. *Ad Pamm. et Ocean. ep. 41. al. 65. T. 4. P. 2. p. 343. in.*

(x) Neque vero ullam puto digniorem disputationis nostrae confabulationem fore, quam si de Scripturis sermocinemur inter nos: id est, ut ego interrogem, tu respondeas. Qua vita nihil puto in hac luce jocundius, quo animae pabulo mella omnia superantur. &c. *Ep. 124. Vid. T. 2. p. 561.*

(y) *Ep. 125. p. 262. Sc. ib.*

(z) *See Vol. 7. p. 72. 76.*

8. Finally, *Jerome* (a) calls *Damasus* a great man, and says, he was well acquainted with the Scriptures. A. D. 366.

9. For a fuller historie of *Damasus*, and his works, I refer to (b) several.

(a) Dum adhuc viveret sanctae memoriae Damasus, librum contra Helvidium de beatae Mariae virginitate perpetua scripsimus. Num vir egregius, et eruditus in Scripturis, et virgo, et Ecclesiae virginis doctor, aliquid in illo sermone reprehendit? *Ad Pamm. ep. 30. al. 50. T. 4. P. 2. p. 240. f.*

(b) *Cav. H. L. T. i. p. 230. and his Life of Damasus, in the Appendix to the Lives of the primitive Fathers. Vol. 2. p. 30. Du Pin Bib. T. 2. p. 151. Tillem. Mem. T. 8. Pagi ann. 384. n. ii. iii. and Mr. Bower's History of the Bishops of Rome. Vol. i. p. 179 . . . 233.*





CHAP. XCVII.

B A S I L

Bishop of Cefarea in Cappadocia.

I. *His Time, and Works.* II. *Books of Scripture received by him.* III. *A passage relating to the Epistle to the Ephesians considered.* IV. *Respect for the Scriptures.*

A. D. I. ^{370.} **A**S St. Basil is in Jerome's Catalogue of Ecclesiastical Writers, and the *His Time and Works.* chapter is not long, I place it entire at the bottom of the (a) page.

It is generally supposed, that Basil, commonly called the Great, was born in Cappadocia

(a) Basilius Caesareae Cappadociae, quae prius Mazaca vocabatur, Episcopus, egregios contra Eunomium elaboravit libros, et de Spiritu Sancto volumen, et in Hexaëmeron homilias novem, et Ἀσκητικὸν, et breves variosque tractatus. Moritur imperante Gratiano. De V. I. cap. 116.

docia in the year 328. or 329. And accord- A. D.
 ing to (b) the different apprehensions of learn- 370.
 ed men, he was ordained Bishop of *Cesarea*,
 the capital city of his native countrey, in 369.
 or 370. or 371. and died in the very begin-
 ing of 378. or in 379. or 380. having been
 Bishop eight years, and somewhat more.

Many writings have been ascribed to *Basil*
 without ground. For which reason divers
 learned moderns (c) have taken commendable
 pains in distinguishing the spurious from the
 genuine. In which service none, I think,
 have excelled *Julian Garnier*, the *Benedictin*
 editor of *St. Basil's* works. I wish, how-
 ever, that he had been able to reduce his ob-
 servations into less compasse.

II. I know of no reason to doubt, that *Scriptures*
Basil received all the books of the New Test- received
 tament that we do. But I cannot say, that by him.
 he has quoted them all. He has quoted all
 I St.

(b) *Vid. Cav. H. L. Pagi Ann.* 369. xvi. 370. ix. x.
 xxiii. 378. ii. *Basnag. A.* 370. n. vi. &c. 380. n. viii.
 ix. *Fabr. Bib. Gr. T.* 8. p. 60. *Du Pin. T.* 2. p. 154.
Tillem. Mem. T. ix.

(c) *Vid. Cav. H. L. T. i. Fabr. Bib. Gr. T.* 8. p. 69.
 &c. *Tillem. Mem. Ec. T.* 9. *Du Pin. Bib. T.* 2. p. 154. &c.

A. D. St. *Paul's* epistles, particularly that to the *Hebrews*, as his. He does not much quote the Catholic Epistles. However, he has several times quoted the first epistle of St. *Peter*, and the first epistle of St. *John*. The second epistle of St. *Peter* is once quoted (*d*) in the fifth book against *Eunomius*, not allowed by all to be genuine. The epistle of St. *James* is very seldom quoted, the epistle of St. *Jude*, and the first and second epistle of St. *John* not at all, that I remember. Though there be very little notice taken of the book of the Revelation in his writings, I presume, it cannot be said to have been rejected by him. For in his second book against *Eunomius*, having before quoted St. *John's* Gospel. i. 1. he adds: "And (*e*) the same Evangelist in another book says: *Which is, and Which was, even the Almighty.*" [Rev. i. 8.] The same text is also (*f*) quoted in the fourth book against *Eunomius*. But that book is not

univer-

(*d*) *Adv. Eunom. l. v. in. T. i. p. 296. D.*

(*e*) Αλλ' αὐτὸς ἡμῖν ὁ εὐαγγελιστὴς ἐν ἑτέρῳ λόγῳ τῆς τοιαύτης . . . ὁ ὢν, καὶ ὁ ἦν, καὶ ὁ παντοκράτωρ. *Adv. Eunom. l. 2. T. i. p. 249. E.*

(*f*) Καὶ ἐν τῇ ἀποκαλύψει· ὁ ὢν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος. *Adv. Eunom. l. 4. p. 282. A.*

universally allowed to be genuine, some thinking, that *Basil* wrote no more than three books against *Eunomius*. I would add, that (g) *Basil* is named by *Arethas* among these who received the book of the Revelation as inspired scripture.

A. D.

370.

III. In St. *Basil's* second book against *Eunomius* is a very singular passage, to this purpose. "And (b) writing to the *Ephesians*, "as truly united to him *who is*, through "knowledge, he called them in a peculiar "sense *such who are*, saying: *To the saints who are, and [or even] the faithful in Christ Jesus*. For so those before us have transmitted it, and we have found it in "ancient copies."

A Passage concerning the epistle to the Ephesians.

It is well known, that there is a question agitated of late among the learned, concerning the persons, to whom the epistle, called

I 2

to

(g) *Vid. Areth. p. 640. ad calcem Commentar. Oecumenii. T. 2.*

(b) Ἀλλὰ καὶ τοῖς ἑφεσίοις ἐπισέλλων, ὡς γνησίως ἠνωμένοις τῷ ὄντι δι' ἐπιγνώσεως, ὄντας αὐτὲς ἰδιαζόντως ἀνόμασεν, εἰπὼν· Τοῖς ἁγίοις τοῖς ἔσσι, καὶ πιστοῖς ἐν χριστῷ ἰησοῦ. Οὕτω γὰρ καὶ οἱ πρὸ ἡμῶν παραδεδώκασι, καὶ ἡμεῖς ἐν τοῖς παλαιαῖς τῶν ἀντιγράφων εὐρήκαμεν. *Adv. Eunom. l. 2. p. 254. E.*

A. D. to the *Ephesians*, was writ. But I do not now
 370. concern myself about that question. I am
 at present only desirous to settle, so far as I
 am able, the meaning of this passage of *Basil*.
 In which he has been supposed by some to
 say, that he had seen copies, in which the
 words ἐν ἐφεσῶ, at *Ephesus*, were wanting. So
 particularly Dr. (i) *Mill*. But Mr. *Lenfant*
 in his remarks (k) upon *Mill's* New Testa-
 ment, soon after it's publication at *Oxford*,
 argues, that *Basil* does not say, those words,
 at *Ephesus*, were wanting in any copies. *Lu-*
dolf Kuster in the preface to his edition of
Mill's New Testament, justifies *Mill*, and
 condemns *Lenfant*. But this learned author
 soon replied, in a Latin (l) letter, vindicating
 the interpretation he had given of St. *Basil*.
Mr. Wolff, who approved Mr. *Lenfant's* opi-
 nion, has given a very good account of his
 argument, with some additional observations

(i) Εὐ ἐφεσῶ.] Omittit Basil. 1. 2. adv. Eunomium, fide
 patrum, quod dicit, ac veterum exemplarium. *Mill. ad Eph.*
i. 1. Vid. et ejusdem Prolegom. n. 89.

(k) *Bib. Choisie. T. xvi. p. 301. &c.*

(l) *Bibl. Choisie. T. xxi. p. 96. &c.*

(m) *Vid. Prolegom. in ep. ad Ephes. et in cap. i. p. 10. . .*
13. ap. Cur. Philol. T. 4.

(n) See,

of his own in support of it. And I must own, A. D.
370.
it seems to me likewise, that Mr. *Lenfant's* }
interpretation is the truest.

Says that ingenious writer : “ The (n) va-
“ rious reading consists in the emphatical par-
“ ticle *τοῖς*, and not *ἐν ἐπέσω*, as may appear
“ from these several considerations. 1. St. *Ba-*
“ *sil* moves not the question, whether that
“ epistle be writ to the *Ephesians*, or others.
“ 2. At the begining of the passage he sup-
“ poseth that it was writ to the *Ephesians*,
“ without saying that there was any contest
“ about it. 3. The design of *Basil* is to shew,
“ that the *Ephesians* are justly and properly
“ called *ὁὗτοι* *such who are*, because of their
“ union with him *who is*. 4. The word
“ *ὁὗτοι*, peculiarly, must relate to the
“ emphatical article *τοῖς*, which is necessarie
“ to answer to *ὁὗτος*, *him who is*, and which
“ according to *Mill's* own account, is want-
“ ing in one mss. at least. This is the point.
“ *Τοῖς* was wanting in the common copies, in
“ the time of St. *Basil*, but he had read it in
“ ancient mss. and he avails himself of it,

I 3

“ to

(n) See, as before *Bib. Ch. T. xvi. p. 301. &c.*

A. D. “ to authorise his speculation. It is true, that
 370. “ in his quotation he does not put the words
 “ *at Ephesus*, because that was not the thing
 “ in contest, and he had mentioned it be-
 “ fore, and he had no occasion to mention it
 “ again. Moreover, he might be disposed
 “ to omit those words, *at Ephesus*, the (o)
 “ more to favor his speculation upon τοῖς ἔσσι,
 “ *such who are*, taken in an absolute sense.
 “ 5. St. *Jerome*, who refutes this speculati-
 “ on of St. *Basil*, makes it turn upon the
 “ particle τοῖς, and mentions not any various
 “ reading upon the place.”

Let me enlarge a little farther, and agree-
 ably, as I apprehend, to *Lenfant's* mind,
 though without transcribing him.

The passage of *Jerome*, just referred to,
 which is usually alleged, as illustrating the
 passage of *Basil*, in my opinion greatly favors
Lenfant. *Jerome* (p) in his comment upon
 the

(o) Omisit potius eas, quod ex altera parte satis ipsi erat,
 articulum τοῖς ex antiquis exemplaribus tamquam necessarium
 vindicare. Ex altera vero intelligebat, expositionem suam pro
 nulla facile habitum iri, si voces ἐν ἐφέσω voci ἔσσι subjectae
 legerentur. *Wolff. Curae. T. 4. p. 12. m.*

(p) *Sanctis omnibus qui sunt Ephesi.*] Quidam curiosius
 quam

the epistle to the *Ephesians* mentions *Basil's* A. D. 370.
speculation, or forced interpretation, which we have seen, and rejects it. Not a few learned men think, that (q) *Jerome* has a particular reference to *Basil*. But I see no ground for that supposition. He might perhaps find that observation (r) in *Origen*, or *Apollinarius*, or *Didymus*, whose Commentaries upon the epistle to the *Ephesians* he mentions in his preface, or in some others. In *Basil* this interpretation is produced as an argument against the *Arians*. But nothing

I 4

of

quam necesse est, putant ex eo quod Moyſi dictum ſit: *Hæc dices filiis Iſrael: Qui eſt, miſit me*: [Exod. iii. 14.] etiam eos qui Ephēſi ſunt ſancti et fideles, eſſentiae vocabulo nuncupatos. Ut quomodo a ſancto ſancti, a juſto juſti, a ſapientia ſapientes: ita ab eo qui eſt, hi qui ſunt appellentur, et juxta eundem Apoſtolum elegiſſe Deum ea quæ non erant, ut deſtrueret ea quæ erant. . . . Alii vero ſimpliciter, non ad eos qui ſunt, ſed qui Ephēſi ſancti et fideles ſint, ſcriptum arbitrantur. *Hieron. in Eph. cap. i. T. 4. P. i. p. 323.*

(q) *Vid. Benediclin. Annot. ad Baſil. loc. T. i. p. 254. not. (i.)*

(r) Denique Baſilium hic tantum de articulo τοῖς ante εἶπον cogitaſſe, ut ſuam poſterioris vocis interpretationem ingenioſe potius, quam vere ſtabiliret, ex Hieronymi, expoſitionem illam (ſive apud Baſilium, ſive Origenem, Apollinarem et Didymum legerit,) averſantis, loco manifeſtum eſt. . . . *Wolff. Curæ in ep. ad Eph. i. ver. 1.*

A. D. of that kind appears in *Jerome's* account of ^{370.} it. However, *Jerome's* passage, as I said, favors *Lenfant's* opinion: that *Basil* does not say, those words *at Ephesus*, were wanting in his copies: because *Jerome* mentioning the same interpretation takes no notice of any various reading. On the contrary, he again and again supposeth the common reading. And he says, that some thought *the saints and faithful at Ephesus were said to be such as are*. But others, he says, without stopping at the expression, *such who are*, or without laying a stress upon that expression, understood the inscription in a plain manner, and continued sense: *to the saints and faithful who are at Ephesus*.

One thing more to be observed here, and not omitted by *Lenfant* (s) in his second letter upon this subject, is, that for two hundred years last past, and more, many manuscripts of the New Testament have been discovered, and the various readings have been diligently collected. But as yet there has not been one copie found to support *Basil's* account: supposing

(s) See *Bib. ch. T. xxi. p. 112.*

posing him to say, that the words ἐν ἐφίσω were wanting in his time, in the ancient copies, and that it had been so transmitted by those of former times. Nor is there any version, to confirm that supposition. In a word, it appears to be incredible, that such a various reading, supposing it to have been in many copies in St. *Basil's* time, should have been totally lost. To which might be added, that there would have been notice taken of it by many remaining ancient writers, beside *Basil*.

If it should be said, that there are scarce any copies, that bear witness to our supposed various reading: I think, it may be fitly answered, that our various reading is a trifling thing: but a various reading in the words, ἐν ἐφίσω, is very remarkable, and must have appeared in some remaining copies, if there had been many such in *Basil's* time.

I should not forget to observe, that (t) elsewhere also *Basil* quotes this epistle with the title of the epistle to the *Ephesians*, without hesitation.

Upon

(t) Γράφω ὁ ἀπόστολος πρὸς ἐφεσίους φησιν· Ἀληθεύοντες δὲ ἐν ἀγάπῃ. κ. λ. [cap. iv. 15.] *De Sp. Sto. cap. v. n. 9. T. 3. p. 8. A.*

A. D. ^{370.} Upon the whole, it seems to me, that there is no reason to understand St. *Basil* to say, that ἐν ἐφεσῷ, at *Ephesus*, was wanting in any copies in his time.

And I imagine, that there were two ways in use among those, who fancied the forced interpretation, which we have seen in *Basil*. Some understood it thus: *To the saints who are, even the faithful in Christ Jesus at Ephesus*. Others after this manner: *To the saints and faithful in Christ Jesus at Ephesus, who are*. The former seems to have been *Basil's* method, and the later that of the persons mentioned by *Jerome*.

*Respect for
the Scrip-
tures.*

IV. I now proceed. St. *Basil* bears witness to the respect, which was all along paid by Christians to the sacred Scriptures.

1. Upon Ps. lx. otherwise lix. “ If (u)
“ any should say, this psalm was writ to us,
“ he would not say amiss. For the Divine
“ Oracles are ours, and they are proposed to
“ the Church of God in every assemblie, as
“ gifts sent from God, containing nourish-
“ ment for the soul afforded by the Spirit.”

2. In

(u) *Hom. in Ps. lix. T. i. p. 190. E.*

2. In a homilie, containing an exhortation to baptism, having (x) quoted a text of *Isaiab*, of the *Psalms*, the *Acts*, and *St. Matthew*, he says: "For all these were in to-day's reading."

3. The usefulness of the Divine Scriptures is shewn by him in a homilie upon the first Psalm. "All (y) Scripture given by inspiration of God, is profitable, and for that end was writ by the Spirit, that (z) as in a common treasure of medicines for souls, all men might find what is proper for the healing of their several maladies. The Prophets teach some things, the historical books other things, the Law others. And the Proverbs have instructions for regulating our manners. The book of Psalms contains whatever is useful in all the rest."

4. In

(x) Σὺ δὲ, διὰ προφητῶν διδασκόμενος . . . διὰ ψαλμῶν νοθεύμενος . . . δι' ἀποστόλων εὐαγγελιζόμενος . . . ὑπ' αὐτῶν κυρίως προσλαμβανόμενος, λέγοντος. . . Ταῦτα γὰρ πάντα σήμερον συνέδραμε πρὸς τὴν ἀνάγνωσιν. *Hom. in sanct. bapt. T. 2. p. 114. B. C.*

(y) *In Ps. i. T. i. p. 90. A. B.*

(z) — ὥσπερ ἐν κοινῷ τῶν ψυχῶν ἰατρείῳ. κ. λ.

A. D.

370.

4. In a letter to *Gregorie Nazianzen* :
 “ The (a) best way to know our duty is to
 “ meditate on the divinely inspired Scrip-
 “ tures. Here are instructions concerning our
 “ conduct. And the examples of good men
 “ recorded therein are as it were living pat-
 “ terns set before us for our imitation. And
 “ whatever maladie any man labors under,
 “ if he acquaints himself with the Scriptures,
 “ he will there find a medicine suited to his
 “ case.”

5. In a letter to a woman of condition,
 who was a widow, and had sought to him
 for counsel, he says : “ If (b) you attend to
 “ the consolations of the Divine Scriptures,
 “ you will neither need my advice, nor the
 “ advice of any other, the directions of the
 “ Holy Ghost being sufficient to lead you in-
 “ to a right conduct.”

6. To another widow of quality he
 writes : “ And (c) by you I salute your
 “ good daughter, and I exhort her to live
 “ in the meditation of the Oracles of the
 “ Lord,

(a) *Ad Gregor. Ep. 2. al. 1. T. 3. p. 72. 73.*

(b) *Ep. 283. al. 284. p. 424. D. E.*

(c) *Ep. 296. al. 285. T. 3. p. 434. B.*

“ Lord, that by their excellent institution A. D.
 “ her mind may be nourished, and improve ^{370.}
 “ more than her body does according to the
 “ course of nature.”

According to *Basil* therefore the Scriptures might be profitably read by all sorts of people.

7. I might add other passages, where he says, all (*d*) things are to be proved by the Scriptures. And (*e*) whatever appears agreeable to the divinely inspired Scriptures, let that be received by us as true. He likewise says, that (*f*) hearers well acquainted with the Scriptures ought to examine what is said by their teachers : and to embrace what is agreeable to the Scriptures, and to reject what is otherwise.

(*d*) Ὅτι δεῖ πᾶν ῥῆμα, ἢ πρᾶγμα πισῶσθαι τῇ μαρτυρίᾳ τῆς θεοπνεύστου γραφῆς. κ. λ. *Moral. Reg.* 26. *T.* 2. *p.* 256. *B. C.*

(*e*) Οὐκ ἔν ἡ θεόπνευστος ἡμῖν διαιτησάτω γραφή· καὶ παρ’ οἷς ἂν εὐρεθῇ τὰ δόγματα συναδὰ τοῖς θεοῖς λόγοις, ἐπὶ τέτοις πάντως τῆς ἀληθείας ἡ ψῆφος. *Ep.* 189. *al.* 80. *T.* 3. *p.* 277. *E.* *Vid. et Moral. Reg.* 80. *c.* 22.

(*f*) Ὅτι δεῖ τῶν ἀκροατῶν τὰς πεπαιδευμένους τὰς γραφὰς, δοκιμάζειν τὰ παρὰ τῶν διδασκάλων λεγόμενα· καὶ τὰ μὲν σύμφωνα ταῖς γραφαῖς δεχέσθαι, τὰ δὲ ἀλλότρια ἀποβάλλειν. κ. λ. *Moral. Reg.* 72. *cap.* i.

A. D. otherwise. If any should say, that *Basil*
^{370.} speaks only of such as are *well acquainted*
with the Scriptures; I think it may be justly
answered, that *Basil's* rule is general. All
ought to be well acquainted with the Scrip-
tures, and may be so, if they will but seri-
ously endeavor it.





CHAP. XCVIII.

GREGORIE NAZIANZEN.

- I. *His Time.* II. *A Catalogue of the Books of the Old and New Testament, with Remarks.* III. *General Titles and Division of Scripture.* IV. *Select Passages.*

I. **T**HOUGH *Jerome's* chapter concerning *Gregorie Nazianzen* be ^{A. D. 370.} somewhat long, I cannot forbear to transcribe (a) the greatest part of it. But I shall not

(a) Gregorius, primum Sasimorum, deinde Nazianzenus Episcopus, vir eloquentissimus, praeceptor meus, quo Scripturas explanante didici, ad triginta millia versuum omnia opera sua composuit. E quibus illa sunt : De morte fratris Caesarii. Περὶ φιλοπτωχίας. Laudes Maccabaeorum. Laudes Cypriani. Laudes Athanasii . . . et liber, hexametro versu, Virginitatis et Nuptiarum contra se differentium. Adversum Eunomium liber unus. De Spiritu Sancto liber unus. Contra Julianum Imperatorem libri duo. Sequutus est autem Polemonem

A. D. not translate it. In the general, I observe,
^{370.} that *Jerome* celebrates *Gregorie's* eloquence,
 and calls him his master, whom he had heard
 interpreting the Scriptures. Of which he
 likewise speaks (*b*) elsewhere. He also men-
 tions several of his works. And says, he had
 died about three years before. For fuller ac-
 counts of *Gregorie's* life, and works, I refer
 to (*c*) several.

It

monem dicendi charactere. Vivoque se Episcopum in loco
 suo ordinans, ruri vitam monachi exercuit. Decessitque ante
 hoc ferme triennium sub Theodosio Principe. *De V. I. cap.*
 117.

(*b*) . . . sine causa Gregorium Nazianzenum et Didymum
 in Scripturis sanctis catechistas habui. *Ad Domnion. ep. 32.*
al. 51. T. 4. p. 245. in.

Numquid in illa epistola Gregorium virum eloquentissimum
 non potui nominare? Quis apud Latinos par sui est? Quo ego
 magistro glorior et exulto. *Adv. Ruf. l. i. p. 363. m.*

Praeceptor quondam meus Gregorius Nazianzenus, rogatus
 a me ut exponeret, quid sibi vellet in Luca Sabbathum δευτε-
 ρόπρωτον, id est, *secundoprimum*, eleganter lussit: Docebo te,
 inquit, super hac re in ecclesia, in qua mihi omni populo
 acclamante, cogeris invitus scire quod nescis. &c. *Ad Nepo-*
tian. ep. 34. al. 2. p. 262.

Et praeceptor meus Gregorius Nazianzenus virginitatem et
 nuptias differens Graecis versibus explicavit. *Adv. Jovin. l. i.*
p. 157.

(*c*) *Cav. H. L. P. i. p. 246. Du Pin Bib. des Aut. Ec.*
T. 2. p. 201. &c. Tillem. Mem. Ec. T. ix. Basnag. Ann.

It is, I think, generally allowed, that Gre- A. D.
gorie flourished about the year 370. and af- 370.
terwards. But learned men are not agreed
about the time of his birth, and the age at
which he died. *Cave* says he was born about
the time of the Nicene Council, and died in
389, and about the 65. year of his age.
With whom *Basnage* (d) agrees, supposing,
that *Gregorie* might be born in 326. But
Suidas expressly says, that (e) *Gregorie* died
in the 13. of the Emperour *Theodosius*, [or
the year of our Lord 391.] when he was
above 90 years of age. This has induced
Pagi to argue, and with some appearance of
truth, that (f) *Gregorie* was born in 301. and
died in 391. Nor does *Jerome*, as he thinks,
contradict, but confirm this account: when
he says, in his Catalogue of Ecclesiastical
Writers, that *Gregorie* had died three years
before. For he says, that *Jerome* did not

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373. xvi. . . xix. et alibi. *Fabric. Bib. Gr. T. 7. p. 507.*
Ec.

(d) *Ann. 373. n. xvi.*

(e) Ελάσας δὲ περὶ τλῆννενήκοντα ἔτη καὶ ἐπέκεινα, θεοδο-
σίῳ τρίτον καὶ δέκατον ἔτος ἄγοντος, καταλύει τὸν βίον. *Suid.*
V. Γρηγόριος.

(f) *Vid. Ann. 354. xi. . . xiii. 389. n. iv. v.*

A. D. ^{370.} publish that work till the 15. year of *Theodosius*, the year of our Lord 393. and, understanding those three years to be incomplete on both sides, *Gregorie* died, according to him, in 391. This opinion has been embraced by (g) *I. A. Fabricius*. And in his notes upon the 117. chapter of *Jerome's* forecited work seems to suppose (b) it the general opinion of learned men at present. And indeed I observe, that (i) the late Mr. *Le Clerc* readily followed *Pagi* herein. But all do not. *S. Basnage* (k) argues strongly against *Pagi*, and supposeth, that he confutes him. *Tillemont* (l) after weighing arguments on both sides still inclines to the other opinion, as most probable, and thinks, that *Gregorie* was born in 329. or thereabout.

Indeed the opinion of *Pagi* is attended with several great difficulties. First, he is obliged

(g) *Bib. Gr. T. 7. p. 508.*

(b) Cum Hieronymus A. 392. hunc librum scripserit, putavit is Nazianzenum extinctum A. 389. Sed viri docti malunt assentiri Suidae, qui ait obiisse anno xiii. Theodosii Magni, hoc est, Christi 391. aetatis. 90. *Ad Hieron. cap. 117. ap. Bib. Ecc.*

(i) *Bibl. univ. T. 18. p. 2. 3.*

(k) *Ann. 373. n. xvi. et 390. n. ix.*

(l) *S. Greg. de Naz. art. i. viii. et note iv. Mem. T. ix.*

obliged to allow, that (m) *Gregorie* was thirty years at *Athens*, and did not leave it before the 55. or 56. year of his age. Which is very strange. Secondly, the intimate friendship of *Gregorie* and *Basil* seems to imply their being of near the same age. It is, I think, generally allowed, that (n) *Basil* was born in 328. or 329. or thereabout. If *Gregorie* was a little older than *Basil*, and survived him some years, that will make little difference. Thirdly, *Jerome* mentions the time of *Gregorie's* death. If he had reached to the age of ninety years, that being a remarkable circumstance, he could not have avoided mentioning that also. Fourthly, if *Gregorie* had been ninety years of age, when he died, it would have been taken notice of by many writers before *Suidas*.

II. Among the poems of *Gregorie Nazianzen*, there is one, which contains a catalogue of the books of the Old and

K 2

New

(m) *Ann.* 354. n. xii.

(n) See *S. Basile. Du Pin. T. 2. p. 154. and S. Basile art. i. et note 1. Tillem. Mem. ix.*

A. D. New Testament, and is to this purpose.
 370.

“ Meditate (o) and discourse much on the
 “ word of God. . . . But as there are many
 “ falsely ascribed writings, tending to de-
 “ ceive, accept, my friend, this certain num-
 “ ber. There are twelve historical books of
 “ the most ancient Hebrew wisdom: the
 “ first Genesis, then Exodus, Leviticus,
 “ Numbers, Deuteronomie: the next Joshua,
 “ the Judges, Ruth the eighth, the ninth
 “ and tenth the Acts of the Kings, and then
 “ the Remains, and Esdras the last. Then
 “ the five books in verse, the first Job, next
 “ David, then the three books of Solomon,
 “ Ecclesiastes, the Song, and the Proverbs.
 “ The prophetic books are five. The twelve
 “ Prophets are one book: Hosea, Amos,
 “ Micah, Joel, Jonah, Obadiah, Nahum,
 “ Habakuk, Zephaniah, Haggai, Zachariah,
 “ Malachi. All these make one book. The
 “ second is Isaiah, then Jeremiah, Ezekiel,
 “ and Daniel. Which (p) make twenty two
 “ books, according to the number of the
 Hebrew

(o) *Carm.* 33. T. 2. p. 98.

(p) *Ἀρχαίας μὲν ἔθνηα δύο καὶ ἑκοσὶ βίβλος.*

“ Hebrew letters. The (q) books of the A. D.
 “ New Testament are as follows. Matthew ^{370.}
 “ wrote for the Hebrews, Mark for the Ita-
 “ lians, Luke for the Greeks, for all that
 “ great herald John, enlightened with the
 “ heavenly mysteries. Next the Acts of the
 “ Apostles: fourteen Epistles of Paul: seven
 “ Catholic Epistles, which are these: one of
 “ James, two of Peter, three of John, one
 “ of Jude, which is the seventh. If (r) there
 “ are any besides, thy are not among the
 “ genuine.”

1. I scarce need to make remarks upon any part of this catalogue. The reader is able to do it of himself.

2. The number of the books of the Old Testament is exactly according to the Hebrews. But the book of *Esther* is not particularly mentioned. The catalogue of the books of the New Testament contains all those, which are now commonly received,

K 3

ex-

(q) Ματθαῖος μὲν ἔγραψεν ἑβραίοις θάυματα χριστοῦ.
 Μάρκος δ' ἰταλῶν, καὶ ἁγχαϊάδου.
 Πᾶσι δ' ἰωάννης κήρυξ μέγας οὐρανοβίτης.

(r) Εἰ τι δὲ τέτων ἐκτός, ἐκ ἐν γνησίοις.

A. D. except the book of the Revelation. And
 370. there is no notice taken of any later books as
 having any the least title to make a part of the
 Christian canon.

3. I would not deny, that *Gregorie* supposed
Matthew to have writ his Gospel in Hebrew:
 though his manner of expression does not
 necessarily imply it. For he says, that *Mark*
wrote for the Italians. And yet, undoubted-
 ly he allowed him to have writ in Greek.
 He seems therefore only to intimate, that
Matthew published his Gospel in *Judea*,
Mark his in *Italie*, and *Luke* his in *Achaia*,
 or *Greece*. There (s) is another passage of
Gregorie, in which he speaks of the
 places, where several of Christ's Apostles
 preached, that will countenance this suppo-
 sition.

4. Whether *Gregorie Nazianzen* received
 the book of the Revelation, is doubted. If
 this poem be his, as is generally supposed, it
 may be argued, that he did not receive it.

Ba-

(s) Ἐξω πέτρῃ ἡ ἰσδαία, τί πάλω κοινὸν πρὸς τὰ ἔθνη,
 λαχὼ πρὸς ἀχάϊαν, ἀνδρέα πρὸς ἡπειρον, ἰωάννη πρὸς ἑβραίους,
 . . . μάρκον πρὸς ἰταλίαν. . . . *Orat.* 25. T. i. p. 438.
 A. B.

A. D. 370. this poem to be of greater value for shewing *Gregorie's* opinion, than the testimonie of *Andrew*. Nevertheless, I think, *Andrew's* testimonie ought not to be quite neglected. Moreover, we find the Revelation twice quoted in (x) *Gregorie's* remaining works.

5. I

n'auroit pas fait, s'il avoit reçu dans le canon des Ecritures, Sixte de Sienne [Bib. Sacr. l. 8. c. x.] et plusieurs autres, éblouis par l'autorité d'André de Cefarée, comptent toujours Gregoire de Nazianze entre les défenseurs de l'Apocalypse. Mais il est inutile de chercher son sentiment dans les écrits d'autrui, puisque son ouvrage est entre les mains de tout le monde, par lequel on peut juger plus sûrement. Et puisque Gregoire finit son canon des Ecritures à la lettre de S. Jude, et qu'il declare, que tous les livres, dont il ne parle point, sont suspects et douteux, il faut qu'il ait mis l'Apocalypse, dont il ne parle pas, au rang des livres, qui n'avoient point de caracteres sensibles de leur divinité. Bilius attribue à Gregoire de Nazianze des vers iambes, qui sont plutôt d'Amphilochius, évêque d'Icone. Car il n'y a point d'apparence, que Gregoire eut fait deux fois le canon des Ecritures dans ses vers. *Ja. Basn. Hist. de l'Egl. l. 8. ch. 7. p. 435.*

(x) Πρὸς δὲ τοὺς ἑρεσῶτας ἀγγέλους· Πέθομαι γὰρ ἑλθεῖν ἄλλης παρατεῖν ἐκκλησίας, ὡς ἰωάννης διδάσκει με διὰ τῆς ἀποκαλύψεως. *Or. 32. T. i. p. 516. C.*

Καὶ ὁ ἀν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος, καὶ ὁ παρὸν ῥάτος· [Apo. cap. i. 8.] *Or. 35. p. 573. D.*

5. I do not intend to translate, or transcribe any more of *Gregorie's* poems. But it ^{370.} may not be amiss to put down here the titles of some of (*y*) them. Of the twelve Apostles. Of Christ's genealogie. [as in Matthew and Luke.] The miracles of Christ according to *Matthew*. Christ's parables and similitudes according to *Matthew*. Christ's miracles according to *John*. Christ's miracles according to *Luke*. Christ's parables according to *Luke*. Christ's miracles according to *Mark*. The (*z*) parables of the four Evangelists.

III. General titles and divisions of books of Scripture, in *Gregorie*, are such as these: The (*a*) Law, Prophets, Christ. We (*b*) are taught by reason, the Law, Prophets and Apostles. The (*c*) Law and Grace, Prophets, Apostles and Evangelists. Prophetical (*d*) and Apostolical books.

IV. I

(*y*) *Carm.* xxxvi. . . . xlv. T. 2. p. 99. . . . 105.

(*z*) Παραβολαὶ τῶν τεσσάρων εὐαγγελιστῶν. *Carm.* xlv. p. 103. . . . 105.

(*n*) *Or.* i. p. 11. C.

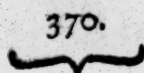
(*b*) *Or.* 18. p. 276. A.

(*c*) *Or.* 3. p. 76. B. C.

(*d*) Ἄνθρωποι προφητικαὶ δὲ καὶ ἀποστολικοὶ βίβλοι μέναι ἀνεκτίσθωσαν. *Or.* 4. p. 127. A.

A. D.

370.



IV. I shall observe a few select passages.

1. He (*e*) calls Christ the first Martyr.
2. He has a criticism (*f*) upon Acts ii. 8. It seems, that some questioned, whether the miracle of the gift of tongues was in the speaker, or the hearers.
3. The (*g*) Apostle says [Eph. ii. 3.] *And we were by nature children of wrath*: not meaning, as *Gregorie* says, on account of our nature: but that sinners are really liable to wrath. So *Judas* was the son of perdition on account of those evil actions, which bring perdition upon men.
4. *Gregorie* (*b*) quotes 1. John. v. 7. without the heavenly witnesses, mentioning only these

(*e*) — αὐτῶν τῶν χριστῶ παθημάτων, τῷ πρώτῳ μάρτυρος ἐπὶ τὸν σταυρὸν ἀνελθόντος. Or. 18. p. 276. A.

(*f*) Or. 4. p. 715. D.

(*g*) Καὶ ἡμεν φύσει τέκνα ὀργῆς, οὐ κατὰ φύσιν λέγοντες, ἀλλ' ὅτι ἐν ἀληθείᾳ ὑπέσθηναι ὀργῆς τυγχάνουσιν οἱ ἁμαρτάνοντες. Καὶ περὶ τῆς ἰδέας γέγραπται, ὅτι υἱὸς ἀπωλείας: Ἀπωλείας δὲ υἱὸν αὐτὸν εἶπε, τῷ τὰ τῆς ἀπωλείας πεπραχέναι. Or. 47. T. i. p. 724. C.

(*b*) Τί δαὶ ὁ ἰωάννης; τρεῖς εἶναι τὰς μαρτυροῦντας λέγων ἐν ταῖς καθολικαῖς, τὸ πνεῦμα, τὸ ὕδωρ, τὸ αἷμα, ἅρα ληρῶν φαίνεται; Or. 36. p. 603. D.

Ch. x

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(l) T

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these three witnesses, *the Spirit, water, and blood.* A. D. 370.

5. The Christians (*i*) he says, when in power, did not persecute the Heathens, as the Heathens had persecuted them. In another place he says, that (*k*) religion ought to be free, and that the Christian law compells none, and that violence is not suited to promote the true interest of religion.

6. Nevertheless *Gregorie* seems not to have understood the genuine principles of reasonable and Christian moderation toward men of different sentiments, For in a letter writ to *Neclarius* Bishop of *Constantinople* in the year 385. or soon after, he speaks of it as (*l*) the greatest calamity to the Church, that the *Apollinarists* (whose errours were purely speculative,) were permitted to assemble together,

(*i*) Or. 3. p. 95. B. C.

(*k*) Επειδὴν μὴ πρὸς εἶαν ἄγειν, τῷ ἡμετέρῳ νόμῳ, μηδὲ ἀναγκάσας, ἀλλ' ἐκείνῳ . . . τὴν δὲ ἡμετέραν, ἐκ ἀρχῆν, ἀλλὰ παιδαγωγίαν, καὶ πάντων μάλιστα συντηρεῖ τὸ ἐκείσιν. Βελομένων γὰρ, ἢ τυραννιζόμενων, τὸ τῆς εὐσεβείας μυσήριον. Or. 8. p. 148. D. 145. A.

(*l*) Τὸ δὲ πάντων χαλεπώτατον ἐν ταῖς ἐκκλησιαστικαῖς συμφοραῖς, ἢ τῶν ἀπολιναριστῶν ἐστὶ παρρησία, ὅς ἐκ διδάσκαλος παρὰ τοὺς σε ἢ ὁσιότητος πορισσάμενος ἑαυτοῖς τὸ συνάγειν ὁμοτίμως ἡμῶν ἐξουσίαν. *Ad Neclar.* Or. 46. T. i. p. 721. D.

A. D. ther, as freely as the Catholics. To (m) suffer this, and let them teach and preach their doctrines freely, he says, is equivalent to an approbation of their errors, and a condemnation of the truth. And (n) he earnestly desires *Nectarius* to admonish the Emperour, [*Theodosius*] and let him know, that all he had hitherto done for the churches would avail nothing, if this evil were suffered. A large part of this letter is inserted by *Sozomen* (o) in his Ecclesiastical Historie.

7. *Gregorie* (p) asserts the doctrine of free will.

8. He speaks, as if (q) many miracles were then wrought by the reliques of Martyrs.

9. *Gre-*

(m) . . . τὸ λαβεῖν αὐτὰς ἐξουσίαν συνάξεως, ἢ ἄλλου ἐτέρου ἔργου, ἢ ἀληθινῆς τῆ καθ' ἡμᾶς δόγματος νομισθῆναι. Εἰ γὰρ ἐὺ εὐσεβεῖντες ἐκείνοι διδάσκουσιν ὡς φρονέουσιν, καὶ κηρύττειν ἐν παρρησίᾳ τὸ καθ' ἑαυτὰς ἐπιτρέπονται δόγμα, δῆλον ὅτι κατεργάζονται ὁ τῆς ἐκκλησίας λόγος, ὡς τῆς ἀληθείας παρ' αὐτοῖς ἔστι. *Ib.* p. 722. D.

(n) . . . καὶ διδάσκει τὸν εὐσεβέστατον βασιλέα, ὅτι ἂν κέρδος ἔσαι τῆς λοιπῆς αὐτῆ περὶ τὰς ἐκκλησίας σπουδῆς, εἰ τοιοῦτον κακὸν ἐπικαθαιρέσει τῆς ὑγιαίνουσιν πίστεως διὰ τῆς παρρησίας αὐτῶν κατιχνύει. *Ibid.* p. 723. A.

(o) *L.* 6. cap. 26.

(p) *Or.* i. p. 9. A.

(q) *Or.* 3. p. 77. A. *Vid. et Or.* i. p. 35. B.

9. *Gregorie* in several places (r) speaks A. D. 370.
 with great freedom of the synods of Bishops. }
 As those places have been often taken notice
 of by learned men, I have thought it best to
 refer to them.

(r) *Vid. Ep. 55. et Carm. x. Conf. Ep. 65. 71. 72.*





CHAP. XCIX.

AMPHILOCHIUS

Bishop of Iconium.

- I. *His Historie, and Works.* II. *A Catalogue of the Books of the Old and New Testament.* III. *A Law of Theodosius against Heretics, procured by Him, with Remarks.*

A. D. I.

370.

His Historie, and Works.

AMPHILOCHIUS Bishop of Iconium, the chief city of *Lycaonia*, is (a) in *Jerome's* Catalogue of Ecclesiastical Writers: where, however, he mentions but one book of his, concerning the Divinity of the Holy Spirit, not now extant.

Amphi-

(a) Amphilochius, Iconii Episcopus, nuper mihi librum legit de Spiritu Sancto, quod Deus est, et quod adorandus, quodque omnipotens sit. *De V. I. cap. 133.*

Ch. xc

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rum. Ep.

Amphilochius was a native of *Cappadocia*. A. D. 370. The exact time of his being constituted Bishop of *Iconium* is not (*b*) known. *Cave* (*c*) says, in 370. or somewhat later. *Tillemont* (*d*) about the year 374. He (*e*) was alive in 394. And it is supposed, that he died not long after.

His (*f*) eminence is collected from the several letters writ to him by *Basil*, from the Character given of him by (*g*) *Theodoret*, and others. And *Jerome* in his letter to *Magnus* joyns (*b*) him with *Basil*, *Gregorie*, and others, who were equally skilful in secular learning, and the sacred Scriptures.

Accounts

(*b*) Quo anno Iconiensi Ecclesiae praefectus fit, 371. vel 375. non satis liquet. *S. Basnag. Ann.* 394. n. ix.

(*c*) Circa annum 370. vel forsan paulo serius, Iconii, Lycaoniae metropolis Episcopus constituitur. *Cav. H. L. T. i.* p. 251.

(*d*) *S. Amphiloque Art.* 3. *Mem. T.* 9.

(*e*) *Vid. Tillem. ubi supr. Art.* 6. et *Pagi Ann.* 394. n. vii.

(*f*) See *Tillem. as above. Art.* i.

(*g*) *H. E. l.* 4. c. 30. *l.* 5. c. 8. et 16. *Socrat. l.* 5. cap. 8. *Sozom. l.* 7. c. 6. et 9.

(*b*) . . . Cappadocumque Basilii, Gregorii, Amphilochii. Qui omnes in tantum Philosophorum doctrinis atque sententiis suos infarciunt libros: ut nescias, quid in illis primum admirari debeas, eruditionem seculi, an scientiam Scripturarum. *Ep.* 83. al. 84.

A. D.

370.

Accounts of his works may be seen in divers writers, referred to at the bottom of the pages of this chapter. But very few of his works (i) remain. I take particular notice of but one only.

*Catalogue
of Books of
Scripture.*

II. It is an iambic poem of considerable length, addressed to *Seleucus*, in which is inserted a catalogue of the books of the Old and the New Testament. It has been ascribed by many to *Amphilochius*. But some learned men are of opinion, that it was writ by *Gregorie Nazianzen*. They say, the stile is his. And that we have no knowledge, that *Amphilochius* ever wrote verse. *Cave (k) and (l)*

Du

(i) Praeter fragmenta quaedam Veterum monumentis diffeminata, unum forte Amphilochii genuinum opus super est, Epistola Synodica, quam Cotelerius edidit. [Ap. Monum. Gr. T. 2. p. 99. . . . 104.] *Basnag. Ann. 394. n. ix. Conf. Cav. H. L.*

Il suffit de dire, que tout ce que nous avons aujourd'hui d'entier de ce Saint, est la lettre aux Evêques Macedoniens . . . et un poëme qu'il adressa à Seleuque neveu de Sainte Olympiade. &c. *Tillem. Mem. T. 9. St. Amphiloque. art. vi.*

(k) Ad seleucum Iambi Gregorio Naz. a Billio adjudicati, nec invita quidem veritate. *Cav. H. L. in Amphiloch.*

(l) Le poëme à Seleucus, quoiqu' en dise le Pere Combès, est du stile de saint Gregoire, et il y a bien de l'apparence, qu'il

Ch. x

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p. 503. 5

Du Pin therefore say, it is *Gregorie's*. On A. D. the other hand, *Combes* (m) and (n) Tille-^{370.}mont still maintain the right of *Amphilochius*, to whom it is ascribed in manuscript copies, and by some ancient authors. Moreover, they observe several differences in this catalogue from the preceding. Bishop *Beveridge* (o) puts down both these poems distinctly, calling one that of *Gregorie the Divine*, and the other that of *Amphilochius from his iambics to Seleucus*. And some others are of (p) the same opinion. Whether it belongs to one,

L

or

qu'il a été composé par ce Pere sous le nom d'Amphiloque.
Du Pin Bib. T. 2. p. 234.

(m) . . . Sunt nihilominus haec leviora, quam ut fidem codicum vindicantium Amphilochio nostro elevent. Primum enim, minus quadrant hic posita de libris canonicis, cum iis quae habet Theologus carmine de iisdem p. 98. ed. Par. ubi absolute pronuntiat de Pauli epistolis, et septem Catholicis, nulla mentione libri Esther, aut Apocalypsis. . . . Etiam Balsamon habet ut Amphilochii p. 1080. ed. Paris. passimque Damascenus in elementis in codice Eminentiss. Rupifucaldii.
Combes. not. ad Amphil. p. 254.

(n) See *Mem. Ecc. T. ix. S. Greg. de Naz. §. 110. Amphiloque §. 6. et note 6.*

(o) *Synodicon. T. 2. p. 178. 179.*

(p) See the opinions of *Baronius* and *Basnage*, in the preceding chapter note (t) et (u). And see *Fabr. Bib. Gr. T. 7. p. 503. 504.*

A. D. or the other, it is a different performance
 370. from the foregoing, and therefore deserves to
 be put down here.

“ The author of this poem recommends
 “ (q) the reading of the Scriptures of the Old
 “ and New Testament, as fited to teach
 “ men virtue, and the right worship of God,
 “ Then (r) he cautions his friend against
 “ spurious, and falsly ascribed writings, even
 “ though they have in them some appearance
 “ of truth. After (s) which he enumerates
 “ the divinely inspired books, and in the first
 “ place those of the Old Testament, which
 “ are these : The Pentateuch, containing first
 “ Genesis, then Exodus, Leviticus, Num-
 “ bers, Deuteronomie. Then Joshua, and
 “ the Judges, and Ruth, four books of the
 “ Kingdoms, two of the Remains, the first
 “ and second of Esdras. After them five
 “ books in verse, Job, the book of Psalms,
 “ three

(q) *Amphil. ad Seleuc. p. 126. ed. Combef. Paris. 1644.*
et ap. Greg. Naz. T. 2. p. 194. 195.

(r) Εἰσὶν γὰρ, εἰσὶν ἑσθ' ὅτε ψευδύνομοι
 Βίβλοι· τινὲς μὲν ἑρμῆσαι, καὶ γέιτονες,
 ὧς ἅν τις εἴποι, τῶν ἀληθείας λόγων. P. 130. Gr. 194

(s) Τέτων χάριν σοι τῶν θεοπνεύτων ἐρῶ
 Βίβλων ἐκείνην. . . . Ib.

“ three books of Solomon, the Proverbs, A. D.
 “ Ecclesiastes, and the Song of Songs. To ^{370.}
 “ these add the Twelve Prophets, Hosea,
 “ Amos, Micah, Joel, Obadiah, Jonas, Na-
 “ hum, Habakuk, Zephaniah, Haggai, Za-
 “ charie, Malachi. After whom are the
 “ four Prophets, Isaiah, Jeremiah, Ezekiel,
 “ Daniel. To these some add Esther. The
 “ books of the New Testament to be receiv-
 “ ed by you are these: Four Evangelists
 “ only, Matthew, then Mark, the third
 “ Luke, and John (*t*) the fourth in time,
 “ but first in the sublimity of his doctrine.
 “ Next (*u*) receive a second book of Luke,
 “ the book of the Acts of all the Apostles.
 “ Then fourteen Epistles of the Apostle
 “ Paul, one to the Romans, two to the Co-
 “ rinthians, to the Galatians, to the Ephe-
 “ sians, to the Philippians, to the Colossians,
 “ two to the Thessalonians, two to Timo-
 “ thie, and to Titus and Philemon, to each

L 2
“ one,

(*t*) . . . ἀρίθμει τὸν ἰωάννην χρόνῳ

Τέταρτον· ἀλλὰ πρῶτον ὕψει δογμάτων. P. 132.

(*u*) Δέχε δὲ βίβλου λεκᾶ, καὶ τὴν δευτέραν,

τὴν τῶν καθολικῶν πράξεων ἀποστόλων. Ib.

A. D. “ one, and one to the Hebrews. But (x)
 370. “ some say, the epistle to the Hebrews is
 “ spurious: not speaking rightly, for it is a
 “ genuine work. Then the Catholic Epistles.
 “ Of which some receive seven, others three
 “ only: one of James, one of Peter, one of
 “ John: whilst others receive three of John,
 “ and two of Peter, and Jude’s, the seventh.
 “ The (y) Revelation of John is approved
 “ by some. But many [or the most] say it
 “ is spurious. Let this be the most certain
 “ canon of the divinely inspired Scrip-
 “ tures.”

I shall make but one remark upon this poem, and what has been transcribed from it: That it affords a new proof of the care and caution of the ancient Christians concerning books, received as a part of sacred Scripture, and the rule of their faith.

III. As

(x) Τινὲς δὲ φασὶ τὴν πρὸς Ἑβραίους νόθον
 Ὅτι οὐκ ἔστι λέγοντες, γνησία γὰρ ἡ χάρις. P. 132.

(y) Τὴν δ’ ἀποκάλυψιν τὴν ἰωάννου πάλιν
 Τινὲς μὲν ἐγκρίνουσι, καὶ πολλοὶ δὲ γε
 Νόθον λέγουσιν: Ὁυτος ἀψευδέστατος
 Κάνων αὖ ἐστὶ τῶν θεοπνευστῶν γραφῶν. P. 134.

(z) L.
 (a) Soz
 (b) Ni

III. As very little of *Amphilochius* remains, I have no select passages to present the reader with, at the end of this chapter. I shall therefore put down here a storie, told by (z) *Theodoret*. Which is also in (a) *Sozomen* and (b) *Nicephorus*, with only some variations. *Amphilochius*, as *Theodoret* says, presented a petition to *Theodosius*, desiring him to prohibit *Arian* assemblies, without obtaining it. He therefore thought of a method to gain his point. And being in the palace with other Bishops, he paid his respects to *Theodosius*, as usual, taking little or no notice of *Arcadius*, who stood by, and had been lately declared *Augustus*. The Emperour supposing, the omission might have proceeded from forgetfulness, called to *Amphilochius*, and put him in mind to salute his son also. *Amphilochius* answered, he had paid respect to him, and that was enough. The Emperour displeased with that answer said: A slight put upon his son was an indignity to himself. Whereupon

L 3

Am-(z) *L. 5. c. 16. p. 218.*(a) *Soz. l. 7. c. 6.*(b) *Nic. l. 12. c. 9.*

A. D. *Amphilochius* replied : You see, Sir, that you
 370. cannot endure a slight to be put upon your
 son, and are angrie with those who are guilty
 of it. Persuade yourself, then, that the God
 of the whole world is offended with those
 who blaspheme his only begoten Son, and
 hates them as ungrateful to their Saviour and
 benefactor. The Emperour perceiving the
 Bishop's design soon after this forbid the as-
 semblies of heretics. Intending, it is likely,
 a law of (c) *Theodosius* still exstant, dated
 July 25. of the year 383. prohibiting all
 heretics, particularly *Eunomians*, *Arians*,
 and *Macedonians*, to hold any assemblies
 of worship in public places, or private
 houses.

This affair has been taken notice of by se-
 veral (d) moderns. And seems to be rightly
 placed in the year 383. it happening after
 that *Arcadius* had been declared *Augustus*,
 and joyned with his father in the Empire:
 which

(c) *Cod. Theod.* 16. Tit. 5. L. xi.

(d) See *Cave's Lives of the Primitive Fathers. Vol. iii. in*
Gregorie Naz. sect. vii. p. 327. 328. H. L. T. i. p. 251.
Basnag. Ann. 383. n. vii. Tillem. Les Ariens. art. 139.
Mem. Tom. 6.

which was done in the begining of that A. D.
year. 370.

Amphilochius shewed his dislike of heretics several ways. He wrote a book against the *Massalians*, mentioned by (e) *Theodoret*. And another work entitled (f) of Pseudepigraphal books composed by heretics. Both which are lost. If they had been exstant, I suppose they would have given me more satisfaction than the law of *Theodosius*, which affords not any argument. Indeed I do not think, that *Amphilochius* is to be commended for procuring that law. I rather think, that he therein acted contrarie to the doctrine taught by our Saviour, which inculcates mutual equity and forbearance, and to many apostolical precepts, requiring Bishops, and all Christians in general, *to be gentle, shewing all meeknesse unto all men: to be gentle unto all men, in meeknesse instructing those that oppose themselves, if peradventure God will give them repentance to the acknowledging of the truth.* The Catholics had suffered many hard-

L 4

ships

(e) *Haer. Fab. l. 4. cap. xi.*

(f) *Vid. Cav. H. L. T. i. p. 253. et Fabr. Bib. Gr. T. 7. p. 505.*

A. D. ships in the late reign of *Valens*. Afterwards,
^{370.} in the reigns of *Gratian* and *Theodosius* they
 came into power. If they had more truth
 on their side, than the *Arians*, I wish, they
 had also excelled in moderation and equity:
 which are shining virtues, highly becoming
 weak and fallible creatures one toward an-
 other, perfectly consistent with a zeal for
 truth, and better suited to promote it's inte-
 rests, than force and violence.



C H A P.

I. His
to th

I. G
in Capp
year 37
of 372.

(a) Cav

(b) Vid.

(c) Vid.

p. 144. T

(d) Vid.

de Nyffe. a



CHAP. C.

G R E G O R I E

Bishop of Nyssa in Cappadocia.

I. *His Time and Historie.* II. *His Testimonie to the Scriptures.* III. *Select Passages.*

I. **G**REGORIE, younger brother of A. D. Basil, was ordained Bishop of Nyssa ^{371.} in Cappadocia in the (a) later part of the year 370. or (b) in 371. or (c) the beginning of 372. Being a zealous Homouſian, he (d) felt

(a) *Cav. H. L. T. i. p. 244.*

(b) *Vid. Benediclin. Vit. S. Basil. cap. xix.*

(c) *Vid. Pagi. Ann. 369. n. xvii. Fabr. Bib. Gr. T. 8. p. 144. Tillem. Gr. Nyss. art. iii.*

(d) *Vid. Cav. ib. p. 244. in. Tillem. Mem. T. 9. S. Greg. de Nyss. art. iv.*

A. D. felt the heavie hands of the *Arian* admini-
^{371.} stration under *Valens*. And some time after
his ordination was obliged to live in exile, in
an unsettled condition, till upon the death of
Valens he and others were restored to their
Sees by an edict of *Gratian* in 378. He (e)
is in *Jerome's* Catalogue. I place the chap-
ter, which is short, below. He was alive (f)
in 394. The year of his death is not certain-
ly known. I formerly (g) made large ex-
tracts out of our *Gregorie's* Oration upon the
life of *Gregorie Thaumaturgus*, to which the
reader is referred. I now proceed to take his
testimonie to the Scriptures of the Old and
the New Testament.

*His Testi-
monie to
the Scrip-
tures.*

II. 1. He speaks (h) of the five divisions
of the book of Psalms.

2. He

(e) *Gregorius Nyssenus Episcopus, frater Basilii Caesariensis, ante paucos annos mihi et Gregorio Nazianzeno contra Eunomium legit libros, qui et multa alia scripsisse et scribere dicitur. De V. I. cap. 128.*

(f) *Vid. Pagi. An. 394. n. vi.*

(g) *Gh. 42. Vol. iv. p. 486. &c.*

(h) *In Psalm. Tr. 1. cap. ix. T. i. p. 287. D.*

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(l) C

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τῶν πλ. 22

(m) C

13. T. i

2. He takes notice of (i) the ancient ver-
 sions of the Old Testament : of *Aquila*, *Sym-*
machus, and *Theodotion*, beside that of the
 Seventy. In (k) one place he consults the
 Hebrew.

A. D.

371.

3. " A (l) greater than *Solomon* made use
 " of him as an instrument, and by him
 " speaks to us first in the Proverbs, then in
 " the Ecclesiastes, and after that in the Phi-
 " losophie of the Canticles now before us."
 So speaks *Gregorie* in the first of his fifteen
 homilies upon the book of Canticles. Who
 has also a preface to that book, and eight ho-
 milies upon the book of Ecclesiastes. And
 he here plainly shews us, what were gene-
 rally esteemed by understanding Christians the
 genuine writings of *Solomon*.

Solomon's
three
Books.

4. I need not take any notice of quota-
 tions of the Gospels. He gives (m) the
 title

The Gos-
pels.

(i) In *Hexaem T. i. p. 7. B. p. 13. B. C.*

(k) In *Cant. hom. 9. T. i. p. 610. C.*

(l) "Ουτος ὀργάνῳ τῷ σολομῶντι τέτρω χρησάμενος δι' ἐκείνου
 ἡμῖν διαλέγεται, πρότερον ἐν παροιμίαις, ἔτα ἐν τῷ ἐκκλησι-
 ασῇ, καὶ μετὰ ταῦτα ἐν τῇ προκειμένῃ τῇ ᾠδῇ τῶν ᾠδῶν
 τῶν φιλοσοφίας. κ. λ. In *Cant hom. 1. T. i. p. 475. D.*

(m) "Ὅπερ δὴ καὶ ὁ μέγας ἰωάννης πεποίηκεν. In *Cant. hom.*
13. T. i. p. 664. C.

A. D. title of the great *John* to the Evangelist, ^{371.} quoting the begining of his first epistle, soon after he had quoted the begining of his Gospel.

The Acts. 5. The book of the Acts is very often quoted by him, and ascribed to (n) *Luke*. Moreover he says, that (o) *Luke* was as much a Physician of souls, as of the body. From whence we can conclude, that he took the Evangelist to be the same, who is mentioned Col. iv. 14.

Ephesians. 6. *Gregorie* (p) quotes the epistle to the *Ephesians* with that title.

Hebrews. 7. He often expressly quotes the epistle to the *Hebrews*, and (q) as *Paul's*.

8. *Gregorie* seldom quotes the book of the Revelation. Yea I think he sometimes declines

(n) Ἡ φησιν ἐν ἀρχῇ τῆ βιβλίου τῶν πράξεων ὁ λευκᾶς. κ. λ. *In Christ. Resurr. Or. 2. T. 3. p. 415. C.*

(o) Ὁ τοίνυν λευκᾶς ὁ πλείον τῶν ψυχῶν ἢ τῶν σωμάτων ἰατρὸς, ἔγραψε τὸ ἐν χειρὶ διήγημα. *De Poenit. in Luc. vii. 36. Esc. T. 2. p. 165. D.*

(p) Σαφές ἐρον δὲ τοῖς ἐφεσίοις. *Orat. in 1. Cor. xv. 28. T. 2. p. 15. C. Vid. et Catechet. Or. cap. 32. T. 3. p. 94. A. In Chr. Ref. Or. i. T. 3. p. 396. C. et alibi.*

(q) Διὸ καὶ παῦλος ἐβραίοις ἐπιστέλλων ἔλεγεν. *In Chr. Ref. Or. 2. T. 3. p. 408. B. et passim.*

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(u) Pr
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clines to quote it, when there are fair occasions for so doing. However, he (r) has expressly quoted it in one of his Orations. And though he there calls it apocryphal, perhaps he needs not be supposed to intend to detract from it. For he calls it the Evangelist *John's*. A. D. 371.

9. There is a passage (s) in *Gregorie's* book against *Apollinarius*, published by *Laurence Zacagni*. Where it may be questioned, whether *Gregorie* refers to Rev. i. 8. or (t) John viii. 25. according to a very uncommon reading indeed, but which seems to be that followed by the author of the *Gothic* version. For clearing this I put below (u) a part of the
note

(r) Ἦκιστα τῶ ἐυαγγελιστῇ ἰωάννῃ ἐν ἀποκρύφοις πρὸς τὰς τοιαύτας δι' ἀνίγμυτος λέγοντος . . . Ὡφελον γὰρ ἡσθᾶ, φησι, ψυχρὸς, ἢ ζεστός. *In suam ordinat. T. 2. p. 44. A.*

(s) . . . καθὼς φησὶ περ τῆς γραφῆς ὁ λόγος· ὅτι ἐγὼ εἰμι ἡ ἀρχή. *Adv. Apoll. cap. 37. p. 219. Zacagn. Monum. Vet.*

(t) Ideo dixerunt ei: Tu quis es? Et dixit eis Iesus: Principium, ceu quoque dico vobis. *Sacr. Evang. Vers. Goth. cum Interpret. Lat. Eric. Benz. Oxon 1750.*

(u) *Principium.*] Legit ergo, quamvis nullo qui nunc superest codice mss. consentiente, ἡ ἀρχή, ὅτι καὶ λέγω ὑμῖν. Nam religiosus interpres, si casum quartum invenisset, utique scripsisset. . . . *Benzel. in loc.*

A. D. note of the learned Latin translator upon the
 371. place.

General
 Titles and
 Respect.

10. Titles and divisions, and marks of respect for the Scriptures, are such as these. The (x) sacred writers of the Gospels: the (y) Divine Gospels: Apostles (z) and Prophets: one (a) and the same God speaks in the Prophets, and in the New Testament: *Paul* (b) the herald or preacher of grace, the chief conductor of the Church's marriage, and the mouth of Christ. I refer to (c) another place very honorable to that Apostle. He says, it (d) is one of the Lord's commands, that

we

(x) Ὅι τῶν εὐαγγελιστῶν ἱεροὶ συγγραφεῖς. *In Chr. Ref. Or. 2. T. 3. p. 400. D.*

(y) *Encom. Ephr. Syr. T. 3. p. 595. B.*

(z) Ἡ τῶν ἀποστολικῶν τε καὶ προφητικῶν διδασκαλῶν. *Occurs. Dom. T. 3. p. 446. D.*

Διὰ τῆτο ἦλθον αἱ τῶν προφητῶν καὶ ἀποστόλων σάλπιγγες. *In Natal. Chr. T. 3. p. 340. A.*

(a) Δείκνυσι . . . ἓνα καὶ τὸν αὐτὸν θεόν τε καὶ νομοθέτην τε προφῆταις καὶ τῇ καινῇ διαθήκῃ λελαληκέναι. *De Or. Dom. T. 3. p. 460. B.*

(b) Ὁ ῥήτωρ τῆς χάριτος, ὁ νυμφοσόλος τῆς ἐκκλησίας, τὸ τῷ Χριστῷ σόμα. *Vit. S. Ephr. T. 3. p. 596. C.*

(c) *In 1. Cor. xv. 28. T. 2. p. 6. B.*

(d) Καὶ τῆτο τῶν δεσποτικῶν παραγγελμάτων ἐστὶ, τὸ δεῖν ἐρευνᾶν τὰς γραφάς. *In Eccles. hom. i. T. 1. p. 374. C.*

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κ. λ.

we should study the Scriptures. See John A. D. v. 39. He reckons it to the advantage of ^{371.} Ephrem the Syrian, that (e) from early age he had been instructed in the sacred Scriptures. I omit many other like things, not needful to be transcribed. He proves (f) what he advances by texts of Scripture. Again: "Where (g) did *Apollinarius* learn, " that the Spirit became incarnate? What " Scripture says this? We have not learned " any such thing from the Gospels. But that " the Word became flesh, as the great Apostle " says."

III. I shall now take some select passages, partly relating to the Scriptures, partly to other matters. *Select Passages.*

i. There

(e) Ὁ τραφεὶς μὲν ἐκ πρώτης ἡλικίας, καὶ αὐξηθεὶς ἐν τῇ τῶν θείων μελέτῃ γραφῶν, ποτισθεὶς δὲ τοῖς τῆς χάριτος ἀεινύοις ὀχέτοϊς. κ. λ. *De Vit. S. Ephr. T. 3. p. 598. C.*

(f) Καὶ μυρίας ἐστὶ περὶ τέττε τῆς ἀγίας γραφῆς παραθέσθαι φωνάς. *In Hexaem. T. i. p. 14. D. Conf. ib. p. 28. D.*

(g) Τίς γραφὴ ταῦτα λέγει. . . . Ὅυχ' ὅτως παρὰ τῶν εὐαγγελίων ἠκούσαμεν. Ὅυχ' ὅτως παρὰ τῆς μεγάλης τοῦ ἀποστόλου φωνῆς ἐδιδάχθημεν ἀλλ' ὅτι μὲν ὁ λόγος σὰρξ ἐγένετο. κ. λ. *Adv. Apoll. cap. 12. ubi supr. p. 148.*

A. D.

371.

1. There (*b*) are five Orations of *Gregorie* upon the Lord's Prayer, but no notice taken of any doxologie at the end.

Mark
xvi.

2. *Gregorie* says, that (*i*) in the most exact copies St. *Mark's* Gospel concluded with those words ch. xvi. 8. *For they were afraid.* But in some copies it was added: *Now when Jesus was risen early the first day of the week, he appeared first to Marie Magdalen.* And what follows. In which, he says, there seemed to be some things different from the accounts given of our Lord's resurrection by the other Evangelists. He therefore reconciles them, and compares together all the four Evangelists, *Matthew, John, Luke* and *Mark.* Which shews, there were no other authentic histories of Christ, except these four: and that there were no other, for which the Church had any regard.

Mill says, that (*k*) *Gregorie Nyssen* is the first

(*b*) *T. i. p. 712. . . . 761.*

(*i*) *Εν μὲν τοῖς ἀκριβετέροις ἀντιγράφοις τὸ κατὰ μάρκον ἐν ἀγγέλιον. μέχρι τῆ ἐφοῦντο γὰρ, ἔχει τὸ τέλος. Ἐν δὲ τισὶ πρόκειται καὶ ταῦτα. κ. λ. In Chr. Ref. Or. 2. T. 3. p. 411. B.*

(*k*) *E codicibus illius aevi memorat primus jam (quod sciam) Gregorius*

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4. "

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Gregorius
finitum er
Prolegom.

(1) *Via*(m) *Ib.*(n) *Ep.*

first, who has taken any notice of this various reading at the conclusion of St. *Mark's* Gospel. A. D. 371.

3. He says, there (*l*) are three *Maries* mentioned as standing at the foot of the cross of Jesus: *Marie* our Lord's mother, *Marie* wife of *Cleophas*, and *Marie Magdalen*. John xix. 25. For *Marie*, mother of *James*, or mother of *James and Joses*, as mentioned by the other Evangelists, he cannot but think to be the same with our Lord's mother. *James* and *Joses* he supposes to be children of *Joseph*, whom he had by a former marriage. He moreover says, that (*m*) *James* called *the less* in *Mark* xv. 40. was not an Apostle, being different from *James* the son of *Alpheus*, who was one of the twelve Apostles.

4. "That (*n*) we might be satisfied, Christ
" had a real body, and was not a man in
M ap-

Gregorius Nyssenus nonnullos, in quibus Evangelium Marci finitum erat ad capitis xvi. ver. 8. verba ista, ἐπορεύτο γὰρ.
Prolegom. n. 812.

(*l*) *Vid. ibid.* p. 412. C. D. 413. A.

(*m*) *Ib.* p. 413. B. C.

(*n*) *Ep. ad Eustath.* Ec. T. 3. p. 658. C. D.

A. D. " appearance, the Scriptures have recorded
 371. " without reserve every thing peculiar to our
 " nature, his eating, and drinking, and sleep.
 " ing, weariness, refreshment by food, grow-
 " ing in bodily stature, and in wisdom. But
 " he had no sickness, nor decays, as he had
 " no sin."

5. He (o) speaks of the advantage, which redounds to us from *Thomas's* slowness to believe. We have thereby fuller assurance, he says, that Christ rose with the same body that had died.

6. *Gregorie* (p) observes some things in *St. John's* Gospel, as proofs of the reality of our Lord's resurrection, and that the body was not stolen out of the sepulchre. " Says
 " *John* : Then took they the body of Jesus, and
 " wound it in linen cloths. ch. xix. 40.
 " Which linen cloths were not taken away,
 " but were seen lying by *John* and *Peter*.
 ch. xx.

(o) Καὶ διὰ τῆς ἐκείνου πολυπράγμονος ἀπιστίας καὶ ἐπαρῆς ἡμεῖς εἰς τὴν πίσιν ἐβεβαιώθημεν, ἐν ᾧ σάρματι πέποιθεν, ἐν αὐτῷ καὶ ἐξηγέρθαι πιστεύσαντες τὸν ἐμμανήλ. κ λ. *Ibid.* p. 204. C.

(p) *Ibid.* p. 405.

“ ch. xx. 5. 6. But how should thieves have A. D.
 “ had time to pull off the linen bandages, [or ^{371.}
 “ wrappers,] which being spicie would cling
 “ to the body, and could not be pulled off
 “ but in some time, by persons who had lei-
 “ sure? Moreover, says (q) he, how should
 “ thieves have leisure, and assurance, to put
 “ *the napkin that was about his head, not lying*
 “ *with the linen cloths, but wrapped together*
 “ *in a place by itself.* ver. 8. Here are no
 “ signs of the horror or hurrie of thieves.”
 Perhaps such observations as these may satisfy
 some people, that the ancient Christians had
 a small share of good sense.

7. There is a letter of *Gregorie* to a friend
 concerning those who go to *Jerusalem*, or
 other places near it. “ Some (r) there
 “ are, he says, who think it a branch of
 “ piety to go to *Jerusalem*, to see the
 “ places, which the Lord had honored
 “ with his presence, when in the body.

M 2

“ But

(q) Πῦ γὰρ χρόνον ἔιχεν οἱ κλεπταὶ καὶ τοιαύτην ἄδειαν,
 ὥς καὶ τὸ τῆς κεφαλῆς κάλυμμα κατὰ τάξιν εἰλεῖν καὶ τιθέναι
 χωρίς; *Ibid.* 405. C. D.

(r) T. 3. p. 651. . . 658.

A. D. “ But (s) here, first, it may be well to look
 371. “ to the rule. And if the Lord has not
 “ commanded it, nor among the beati-
 “ tudes pronounced them blessed that go
 “ to *Jerusalem*, it may be let alone. He
 “ mentions divers inconveniences of this
 “ journey, and the temptations, to which
 “ people are exposed therein. Besides,
 “ Christ is not now at *Jerusalem*. Nor
 “ is there any reason to think the fullness
 “ of the Spirit so confined to *Jerusalem*,
 “ but that it may reach us at home. More-
 “ over, he says, that *Jerusalem* was then
 “ a very wicked place. And that there
 “ were better helps for piety in *Cappadocia*.”
 They who please may compare *Gregorie*
 with (t) *Jerome*, who seems little better
 affected to these pilgrimages, than our au-
 thor.

8. He (u) entirely disclaims the expec-
 tation of a voluptuous *Millenium*, the re-
 newal of *Jewish* sacrifices, and a ter-
 restrial

(s) . . . καλῶς ἀν’ ἔχου πρὸς τὸν κανόνα βλέπειν. p. 652. A.

(t) *Ad Paulin. ep. 49. al. 13. T. 4. p. 564.*

(u) *Ad Eust. et Ambr. T. 3. p. 658. C. D.*

restrial *Jerusalem* adorned with precious stones. A. D. 371.

9. There (x) are in *Gregorie* several passages, asserting free-will in strong terms. To which I refer.

(x) *De Hominis Opificio. cap. 4. T. 1. p. 526. E. De Vita Moſis. p. 200. C. D. 203. A. B. De Anima. T. 2. p. 107. B. Catechet. Or. cap. 31. T. 3. p. 91. et cap. 39. p. 105.*





CHAP. CI.

DIDYMUS

Of Alexandria.

- I. *His Historie, and Character, his Commentaries upon the Scriptures, and other Works.*
 II. *His Testimonie to the Scriptures farther shewn.* III. *Select Passages.*

A. D. I. I. D *DIDYMUS*, Master (a) of the catechetical school at *Alexandria*, flourished (b) about the year 370. He (c) lost his sight by a distemper, when very

(a) . . . προεισάμενος ἐν ἀλεξανδρείᾳ τῷ ἱερῷ διδασκαλίᾳ τῶν ἱερῶν μαθημάτων. *Soz. l. 3. c. 15. in.*

(b) *Vid. Cat. H. L. Ti. p. 253.*

(c) Didymus Alexandrinus multa de nostro dogmate per notarios commentatur: qui post quintum nativitatis annum luminibus

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3. *Ap. L*
(d) 'ε
διαθήκης
λία. *Soz*

very young, in the fourth or fifth year of his age, before he had learned to read, or whilst he was learning letters. He attained nevertheless to great learning. Beside Grammar, and Rhetoric, he understood Logic, Music, Geometrie, Astronomie, the most abstruse problems of the Mathematicians, and all the opinions of the Philosophers: as we are assured by divers ancient ecclesiastical writers, who cannot forbear to call him a wonderful man. They also say, that (*d*) he had great acquaintance with the Divine Oracles of the Old and New Testament, so as to write many Commentaries upon them. As *Sozomen* says:

M 4

“ Many,

luminibus orbatus, elementorum quoque ignarus fuit. Hieron. Chr. ad A. 372. p. 187. Et vid. infr. not. (1).

Is namque in parva aetate, cum adhuc etiam prima literarum ignoraret elementa, luminibus orbatus. *Ruf. H. E. l. 2. c. 7.*

Ουτος κομιδῇ νέος ὢν, καὶ τὰ πρῶτα τῶν γραμμάτων σοι-
χῆσθαι μαθὼν. *Socr. l. 4. c. 25.*

... τυφλὸς ἐγένετο ἐν τῇ πρώτῃ πέρα τῆς μαθήσεως τῶν
σοιχείων. *Soz. l. 3. c. 15.*

... ὡς αὐτὸς μοι διηγῆσατο, τετραέτης τὰς ὥρας ἀποβα-
λὼν, μήτε γραμμάτων μεμαθηκώς. *Pallad. Hist. Laus. cap.
3. Ap. Bib. P P. Morell. T. 13. p. 904.*

(*d*) Ὅτι μὴν ἀλλὰ καὶ τὰ θεῖα λόγια παλαιᾶς καὶ καινῆς
διαθήκης ἔως ἀκριβῶς ἐγνώκει, ὥς πολλὰ μὲν ἐκδύναμι βιβ-
λία. *Socr. l. 4. c. 25. p. 241.*

A. D. 370. " Many, (e) excited by his great fame, came
 " from far to *Alexandria*, some to hear him,
 " others only to see him. And it was no
 " small grief to the *Arians*, that he main-
 " tained the *Nicene* doctrine. He adds, that
 " he persuaded men not so much by the force
 " of his reasons, as by the agreeable manner
 " of proposing them. For he would make
 " every one to be judge of the point in que-
 " stion." Some account of the character of
Didymus was given (f) formerly. When the
 amiable mildness of his temper, here inti-
 mated by *Sozomen*, was collected from the
 moderation, conspicuous in his writings against
 the *Manicheans*.

2. In the (g) preface to his own *Commen-
 taries upon Hosea* Jerome styles *Didymus* the
 most

(e) Ἦν δὲ ἐπὶ τὸ τυχὸν θῆναι καὶ πολλοὶ κατὰ τὸ κλέος
 τὸ ἀνδρὸς εἰς ἀλεξάνδρειαν παρεγίνοντο, οἱ μὲν αὐτὸ ἀκούμε-
 νοί, οἱ δὲ ἰσορῆσαντες μόνον. κ. λ. *Soz. l. 3. c. 15. p. 523.*
 C.

(f) *Vol. 6. p. 53.*

(g) . . . quum essem *Alexandriae*, vidi *Didymum*, et eum
 frequenter audiui, virum sui temporis eruditissimum. Roga-
 vique eum, ut quod *Origenes* non fecerat, ipse compleret,
 et scriberet in *Osee* *Commentarios*. Qui tres libros, me pe-
 tente, dictavit, quinque quoque alios in *Zachariam*. *Pr. in*
Osee. T. 3. p. 1238.

most learned man of his time. *Palladius* (b) ^{A. D. 370.} says, he surpassed all the ancients in knowledge.

3. *Jerome* often expresses * great affection and esteem for *Didymus*. And though, when the controverſie about *Origen's* orthodoxie was on foot, he takes notice of his acceding to the peculiar opinions of that eminent ancient; he always † allows him to have maintained

(b) . . . ὡς πάντας ὑπερβεινέναι τὰς ἀρχαίους ἐν γνώσει.
Hist. Lauf. cap. 3. ubi supra.

* Praetermitto Didymum videntem meum. *Pr. in ep. ad Gal. T. 4. P. i. p. 222.*

Et Didymus, cujus amicitia nuper uſi ſumus. *Prol. in Is. T. 3. p. 6.*

Jam canis ſpangebatur caput, et magiſtrum potius quam diſcipulum decebat. Perrexi tamen Alexandriam, audiui Didymum. In multis ei gratias ago. Quod neſcivi didici: quod ſciebam, illo docente, non perdidi. *Ad Pamm. et Ocean. ep. 41. al. 65. T. 4. p. 342.*

† In Didymo vero et memoriam praedicamus, et ſuper Trinitate fidei puritatem: ſed in ceteris, quae *Origeni* male credidit, nos ab eo retrahimus. *Adv. Ruf. l. 3. p. 463. f. T. 4. Conf. adv. Ruf. l. 1. p. 355. M.*

Quid respondebis pro Didymo, qui certe in Trinitate Catholicus eſt? Cujus etiam nos de Spiritu Sancto librum in Latinam linguam vertimus. . . . Ceterum in aliis dogmatibus et *Eusebius* et *Didymus* apertiffime in *Origenis* ſcita concedunt: et quod omnes eccleſiae reprobant catholice et pie dictum eſſe defendunt. *Adv. Ruf. l. 1. p. 407. 409.*

Quis

A. D. 370. tained the Catholic doctrine concerning the Trinity, and acknowledges his prodigious memorie, great learning, and fine manner of writing.

4. *Jerome*, who has placed *Didymus* in his Catalogue of Illustrious Men, there says, that (1) he wrote Commentaries upon the whole book of Psalms, and upon the Gospels of *Matthew* and *John*: a treatise of the Holy Spirit, translated into Latin by *Jerome*: also Commentaries upon *Isaiab*, *Hosea*, *Zacharie*, *Job*: against the *Arians*, in three books: and many other works. When *Jerome* wrote his

Quis prudentior, doctior, eloquentior Eusebio et Didymo, assertoribus Origenis, inveniri potest? *Ad Pamm. et Ocean. Ep. 41. al. 65. T. 4. p. 347. in.*

(1) *Didymus Alexandrinus*, captus a parva aetate oculis, et ob id elementorum quoque ignarus, tantum miraculum sui omnibus praeiuit, ut Dialecticam quoque et Geometriam, quae vel maxime visu indiget, usque ad perfectum didicerit. Hic plura nobiliaque opera conscripsit: Commentarios in Evangelium Matthaei et Johannis: et de dogmatibus, et contra Arianos libros duos: et de Spiritu Sancto librum unum, quem ego in Latinum verti: in *Isaiam* tomos decem et octo: in *Osee* ad me scribens Commentariorum libros tres: et in *Zachariam*, meo rogatu, libros quinque: et Commentarios in *Job*: multaue alia, quae digerere proprii indicis est. Vivit usque hodie, et octogesimum tertium aetatis excessit annum. *De V. I. cap. 109.*

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his book of *Illustrious Men*, in 392. *Didymus* was living, being then in the 84. year of his age. ^{A. D. 370.} He died a short time afterwards.

5. The (m) Commentaries upon *Hosea* and *Zacharie* were writ at *Jerome's* request. Many of *Jerome's* passages, where he speaks distinctly of *Didymus's* Commentaries upon the Scriptures, are transcribed at length at the bottom of the pages of the chapter of *Apollinarius*. Where they may be read by those who are curious.

6. Beside the Commentaries mentioned by *Jerome*, *Didymus* wrote also Enarrations, or short notes upon the Seven Catholic Epistles, of which we saw good proof some while (n) ago.

7. They who are desirous to know more of his Commentaries upon the Scriptures, may consult (o) *Fabricius* and (p) *Tillemont*.

8. We still have a book of *Didymus* (q) against the *Manicheans*, in the original Greek,
of

(m) See note (g).

(n) See Vol. 2. ch. xxii. p. 511. or p. 513.

(o) Bib. Gr. T. 8. p. 353. . . . 357.

(p) Mem. Ec T. x.

(q) Apud Combefis. *Auſar. Noviff*. P. 2. p. 21. &c. et ap. *Canis. Lection. ex edit. Bajnag.* p. 204. &c.

A. D. of which some notice was taken in the history of that (r) sect: the (s) treatise of the Holy Spirit, in *Jerome's* version: and (t) the Enarrations upon the Seven Catholic Epistles in Latin. And in the Greek Chains are fragments of some of his Commentaries. The late excellent Mr. J. C. *Wolff* of *Hamburg* published (u) a large collection of notes and observations of *Didymus* upon the Acts of the Apostles, taken from a manuscript Greek Chain, at the University of *Oxford*.

His Testimonie to the Scriptures.

II. In these three Works, still remaining, Against the *Manicheans*, Of the Holy Spirit, and the Enarrations upon the Catholic Epistles, many of the books of the New Testament are frequently quoted.

1. The (w) epistle to the *Ephesians* is quoted with that title.

2. *Didymus*

(r) See Vol. 6. p. 53.

(s) *Ap. S. Hieron. Opp. T. 4. P. i. p. 494. &c.*

(t) *Ap. Bib. PP. Lugdun. T. 4. p. 319. &c.*

(u) *Vid. Wolff. Anecd. Graec. T. 4. p. 1. . . . 52. Hamb. 1724.*

(w) *Beatus quoque Apostolus ad Ephesios scribens ait. De Sp. S. ap. Hieron. T. 4. p. 497. in.*

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2. *Didymus* received the epistle to the *A. D.*
Hebrews, as *Paul's*. It is quoted in all the ^{370.}
 three works just mentioned: in (x) the tract
 concerning the Holy Spirit, against (y) the
Manicheans, and (z) the *Enarrations*.

3. He supposeth, the (a) first epistle of
Peter to be writ to *Jews* scattered abroad in
 several countreys.

4. At the end of his *Enarration* upon the
 second epistle of *Peter* he either says, that (b)
 it is spurious, or that it has been corrupted
 and interpolated, and therefore is not in the
 canon. Nevertheless, I think, it must gene-
 rally have been in authority with the Christi-
 ans, among whom *Didymus* lived, that is, at
Alex-

(x) Paulus in epistola, quam ad Hebraeos scribit. *De Sp.*
S. p. 495. Vid. et p. 502. et passim.

(y) Ως γράφει πᾶντος τοῖς πεισθεῖς Τίμιος ὁ γάμος. κ. λ.
Contr. Manich. ap. Combefis. p. 26. in.

(z) *Vid. Enarr. in 1. Joan. cap. iv. ap. B. PP. T. 4. p.*
333. B.

(a) Positus Petrus circumcisionis Apostolus, omniumque
 Judaeorum habens studium, scribit eis qui in totius orbis dif-
 fersione morabantur, tanquam advenis civitatum extranearum.
In 1. ep. Pet. c. i. in. p. 321. E. Vid. et Enarr. in ep.
Jacob. p. 320. A.

(b) Non est igitur ignorandum, praesentem epistolam esse
 falsatam. Quae licet publicetur, non tamen in canone est.
Enarr. in 2. Pet. iii. ap. B. PP. T. 4. p. 326. G.

A. D. *Alexandria*. Otherwise he would not have
 370. writ notes upon it, together with the other
 Catholic Epistles. However, this passage, if
 rightly represented in the Latin version, may
 be allowed to be an intimation, that there
 were some, who had doubts about it's genuin-
 nesse and authority.

5. I suppose, that the book of the Revela-
 tion was received by *Didymus*. It (*c*) is quo-
 ted in the Enarrations.

6. He manifests his respect for the Scrip-
 tures, calling them (*d*) the Divine Scriptures,
 and continually proving what he asserts from
 (*e*) the books of the Old and New Testament,
 and (*f*) the writings of the Apostles and
 Prophets, in both which speaks the same
 Spirit.

III. Shall

(*c*) . . . cujus fit memoria in Apocalypsi per Jezabel. *Enarr.*
in ep. Jud. p. 336. D.

(*d*) Ἀι θεῶν γραφαί. *Contr. Manich. p. 22. m.*

Plena sunt volumina divinarum scripturarum his sermoni-
 bus. *De Sp. S. p. 495. in.*

(*e*) Veteris quoque Testamenti homo David. . . . Necnon
 etiam in Novo Testamento. *Ibid.*

(*f*) Possumus quidem testimonia de divinis literis exhibere,
 quia idem Spiritus et in Apostolis et Prophetis fuit. *Ibid. ut*
passim.

III. Shall I now add a few select passages, A. D.
before I conclude this chapter? 370.

1. Eph. ii. 3. *And were by nature children of wrath, as well as others.* Didymus says, the (g) meaning of *by nature* is really, truly, indeed. For all finners are obnoxious to wrath. *We were* once truly, really, *children of wrath, as well as others*: that is, as they who are still in sin. Select Passages.

2. He (b) rejected the common notion of the *Millenium*, embraced by many at that time.

3. Didymus asserts the personality of the Holy Spirit. And yet he supposeth, that (i) thereby

(g) "Οτι ἡμεν φύσει τέκνα ὀργῆς, ὡς καὶ οἱ λοιποὶ ἄνθρωποι· αἱ εἰσέτι δ' εὖρο ἐν τῷ ἁμαρτάνειν ὄντες. Προσκέειμενον δὲ τὸ φύσει ἐπὶ τὸ κατὰ φύσιν σημαίνει, ἀλλὰ τὸ ἀληθῆος. . . . δηλῶν, ὅτι ἀληθῆος ὑπέυθυνοι ὀργῇ ὑπάρχουσιν οἱ ἁμαρτάνοντες. *Contr. Manich. p. 23. A. Ed. Combef.*

(b) Si ergo in coelis fidelibus haec fervatur haereditas, frivola quaedam et tepida proferunt aliqui putantes, eam se percipere in terrena Jerusalem. &c. *Enarr. in 1. Ep. Pet. cap. i. ver. 4. p. 321. G. H.*

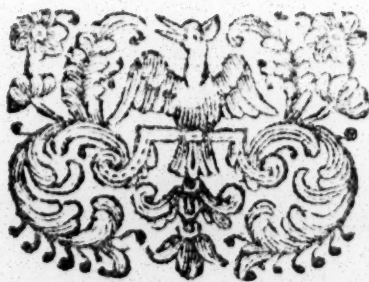
(i) Nam eundem Evangelii locum Matthaeus Lucasque describens, alter ex his ait: *Quanto magis Pater coelestis dabit bona petentibus se?* [Mat. vii. 11.] Alter vero: *Quanto magis Pater*

A. D. thereby is meant in many texts of Scripture
^{370.} a gift, or a fullness of divine gifts.

Pater vester coelestis dabit Spiritum Sanctum petentibus se?
 [Luc. xi. 13.] Ex quibus apparet, Spiritum Sanctum plenitudinem esse donorum Dei. *De Sp. S. p. 496. in.*

Dicimus autem virtutis et disciplinae quosdam esse plenos: ut illud: *Repletus est Spiritu Sancto.* Ex. xxxi. 3. non aliud significantes, quam plenos esse consummatae atque perfectae virtutis. *Ib. p. 498. m.*

Quia nunc proposuimus ostendere, superintelligi semper in Spiritu Sancto dona virtutum: ita ut qui eum habet, donationibus Dei plenus habeatur. Unde et in Isaia. . . . *Ponam Spiritum meum super semen tuum, et benedictiones meas super filios tuos.* *Ib. p. 500. infr. in.*



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CHAP. CII.

E P H R A I M

The SYRIAN.

- I. *His Time and Character.* II. *The Editions of his Works.* III. *A farther Account of his Works, for shewing what Books of the Old and New Testament were received by Him.* IV. *General Titles and Divisions.* V. *Marks of Respect for the Scriptures.* VI. *Select Passages.*

I. **E**PHREM, or EPHRAIM, called A. D. the Syrian, was born at Nisibis, or ^{370.} near it, in Mesopotamia. But he spent the ^{*His Time and Character.*} larger, and later part of his time at Edessa. He lived for a while a monastic kind of life. Afterwards he was made Deacon. Which

N was

A. D. was the highest ecclesiastical order, to which
^{370.} he attained.

According to *Cave*, *Ephrem* flourished about the year 370. and died in 378. I place him likewise at 370. though I think, he must have been an author much sooner. Dr. *Asseman* supposeth, that (a) he was a disciple of *James* Bishop of *Nisibis*, and that he accompanied him to the Council of *Nice* in 325. The time of his birth is not known with certainty: though *Asseman* says, upon the authority of *Syrian* writers, that (b) he was born under the reign of *Constantin*. And he thinks he died before (c) the end of the year 378. Which is agreeable to *Jerome's* account, who says, that *Ephrem* died in the time of the Emperour *Valens*. *Fabricius* thinks, he died in 375. *Basnage*, not before 380.

For

(a) *Jacobus*, cognomento *Magnus*, natus *Nisibi* . . . ad episcopatum *Nisibis* evectus fuit, ubi sanctum *Ephraem* auditorem habuit. Anno *Alexandri* 636. Christi 325. una cum *Ephraemo* in *Bithyniam* profectus, Concilio *Nicaeno* interfuit, doctrinae orthodoxae vindex acerrimus. *Jos. Assen.*
Bib. Or. T. i. p. 17. in.

(b) *Ib. p. 24.*

(c) *Ib. p. 54. not. 1.*

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For a more particular account of *Ephrem* A. D. 370. I refer to the learned moderns already named, (d) *Cave*, (e) *Basnage*, (f) *Fabricius*, (g) *Asserman*, and likewise to (h) *Tillemont*. As *Jerome* has an article for him, I put it (i) in the margin. He mentions a book of *Ephrem*, translated into *Greek*, which is not now known to be extant.

Ephrem was a man of great fame, and much esteemed among the *Greeks*, as well as *Syrians*. *Sozomen* (k) has a particular account of him, and gives him high commendations. *Theodoret* speaks of him (l) more than once. He says, he (m) was an excellent man, and

N 2

a fine

(d) *Hist. Lit. T. i. p. 235. &c.*

(e) *Basnag. Ann. 375. n. vi. 380. n. x.*

(f) *Bib. Gr. L. v. c. 2. T. v. p. 319. &c.*

(g) *Bib. Orient. cap. vi. p. 24. &c.*

(h) *Mem. Ecc. T. viii.*

(i) *Ephraem, Edeffenae ecclesiae Diaconus, multa Syro fermone composuit, et ad tantam venit claritudinem, ut post lectionem Scripturarum publice in quibusdam ecclesiis ejus scripta recitentur. Legi ejus de Spiritu Sancto Graecum volumen, quod quidam de Syriaca lingua verterat, et acumen sublimis ingenii etiam in translatione agnovi. Decessit sub Valente Principe. De V. l. cap. 115.*

(k) *Soz. H. E. l. 3. c. 16.*

(l) *Theod. H. E. l. 2. c. 30. l. 4. c. 29.*

(m) *L. 2. c. 30. p. 118. D.*

A. D. a fine writer : though he was not acquainted
 370. with the Greek learning. In *Photius* (n) is
 an account of several of *Ephrem's* works,
 which he had read in Greek. There is an
 Encomium, or Life of *Ephrem*, writ (o) by
Gregorie Nyssen, if it be his. For it is (p)
 doubted of. However, if it is not *Gregorie's*,
 it was, probably, writ by some other, not
 long after his time. That author calls (q)
Ephrem the Doctor of the whole world. And
 it is common with the *Syrian* writers, to (r)
 call him the Doctor or Master of the world,
 and their Prophet.

Editions
 of his
 works.

II. There have been for some time two
 editions of *Ephrem's* works : one by *Gerard*
Vossius, in *Latin*, in three volumes, at Rome,
 finished

(n) *Cod.* 196. p. 512. &c.

(o) *Greg. Nys.* T. 3. p. 597. &c.

(p) See *Tillemont. S. Ephrem. Art. i. note 1.*

(q) Ὁ ἡμέτερος, μᾶλλον δὲ τῆς οἰκουμένης διδάσκαλος ἐφραίμ.
Gr. N. ib. p. 601.

(r) Ephraem Syrus tantum apud suos sanctimoniae et doc-
 trinae famam adeptus est, ut orbis Doctor, et Propheta Sy-
 rorum ab ipsis passim appelletur. *Affem. Bib. Or. T. i.*
 p. 24.

Ephraem magnus, qui appellatus est Syrorum Propheta.
Ebedjes. ap. Affem. Bib. Or. T. 3. p. 61.

finished in 1597. and since published else- A. D.
where: another in *Greek*, at *Oxford*, in 1709. ^{370.}

Of both these editions accounts may be seen in the forementioned writers, particularly (s) *J. A. Fabricius*, and (t) *Dr. Joseph Asseman*, who after having thrown a great deal of new light upon the historie and works of *Ephrem*, in his *Bibliotheca Orientalis* (u), has at length, together with other assistants, published at Rome a much more compleat edition of his works in six tomes or volumes: three of which are *Syriac* and *Latin*, and the other three *Greek* and *Latin*. This edition was begun to be published in 1732. and finished in 1747.

I believe, I shall scarce quote at all the edition of *Vossius*, which is a translation of a translation. Nor can one quote the *Greek* with full assurance, which consists of translations, made we know not when, nor by whom.

Cave says, there (x) is reason to suspect the

N 3

genuin-

(s) *Bib. Gr. T. v. p. 321. . . . 331.*

(t) *Vid. Bib. Or. T. i. p. 60. et p. 159. . . . 163. et Prolegom. ad Ephr. opp. T. i. Gr. et Lat.*

(u) *Tom. i. cap. vi. p. 24. &c.*

(x) *Quin et non immerito forsan censeri potest plurima in editione*

A. D. ^{370.} genuinnesse of many works in the collection of *Vossius*. *Tillemont* (y) speaks to the like purpose. A work, called the (z) Confession, is very doubtful. *Tillemont* defends it. But he is sensible, that (a) it was not known to *Gregorie Nyssen*, or whoever was the author of the above-mentioned Encomium. And, speaking of a storie therein related, he has these expressions. "These, says (b) he, are " indeed extraordinarie circumstances. But " we see no good reason to doubt of their " truth, the Confession having in it too many " marks of sincerity, and also of grandeur, to " allow us to imagine it to be one of the " pretended pious romances too common among the *Greeks*." Dr. *Asseman* likewise has taken notice of a difficulty, relating

editione Vossiana opuscula Ephraemum auctorem non habere: quot vero, aut quanam ea sint, ob rationes supra allatas haud ita facile est judicare. *Cav. ib. p. 238.*

(y) Il est difficile de douter, qu' il n' y ait dans cette édition plusieurs pieces, qui ne sont pas du grand. S. Ephrem. *S. Ephrem. Ibid. art. 28. sub fin.*

(z) Ἐλεγχος αὐτῆ καὶ ἐξομολόγησις. Εὐ πολλοῖς ὑμῶν ἀδελφοῖ, δοτῶν χρησιμύειν. κ λ. *Oxon. IIG. seu p. 82. et T. i. Gr. et Lat. p. 119. Ec. Romae.*

(a) *S. Ephrem. note (4).*

(b) *S. Ephrem. art. v.*

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Asseman.
(g) C

ting (c) to this Confession, which I cannot say, he has answered.

A. D.

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The famous piece, called *Ephrem's Testament*, as published in *Greek* at *Oxford*, and in *Latin* by *Vossius*, is interpolated, as *Asseman* expressly (d) says. There are also very considerable differences between the (e) *Greek* and *Syriac* copies, published in the late edition at *Rome*. And the same learned *Dr. Asseman* supposes, that there are interpolations in the (f) *Greek*, and another large interpolation in (g) the *Syriac* copie of the same work,

N 4

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(c) *Vid. Bib. Or. T. i. p. 152.*

(d) Prodiit autem Latine per Vossium, et Graece in nupera editione Oxoniensi. Utraque tamen versio mendis scatet, quae ex nostro Syriaco textu corrigi possunt. *Asseman. Bib. Or. T. i. p. 141.*

(e) *Vid. Testamentum Graece p. 230. &c. Syriace p. 395. &c. Apud. Ephr. Opp. T. 2. Gr. et Lat.*

(f) Praeterea multa Graecus Interpres de suo adjecit, quae in textu desiderantur, ut historiam hominis ab immundo spiritu correpti, quem Ephraem morti proximus curasse dicitur. pag. 293. a lin. 2. usque ad lin. 13. [vid. p. 236. B. C. D. T. 2. Gr. Romae.] Et historiam Abagari Edeffae Regis, qui urbem illam extruxisse perporam narratur pag. 297. a lin. 42. usque ad lin. 50. [vid. p. 235. F. 236. A. T. 2. Gr.] *Asseman. Bib. Or. T. i. p. 141.*

(g) Contra, quaedam Syriace habentur, quae in Graeca versione

A. D. ^{370.} even as now published in the new edition at Rome. And may I not be allowed to say, that the whole Testament has an air of fiction? For it is not likely, that a man who was just expiring should be able to make so long a discourse in the presence of a great number of people.

And there (*b*) are divers things in *Syriac* ascribed to *Ephrem*, which are not his. However, undoubtedly, there are also many works remaining, which may be relied upon as genuine.

*A farther
Account of
his Works.*

III. Having given this account of the editions of *Ephrem*, and made some general remarks upon his works, I proceed in a farther account of them, chiefly with a view of observing his testimonie to the Scriptures.

*Commen-
taries upon
the O. T.*

I. The *Latin* of *Vossius*, and the *Greek* at *Oxford*, have no Commentaries upon the Scrip-

versione non extant, ut digressio de Moyse et magis. &c. *Affeman. ib. p. 141. 142. Conf. Testam. Syriace, apud. T. 2. Gr et Lat. p. 405. . . . 408.*

(*b*) Primus [sermo] de *Virginis Annuntiatione* inscribitur. In quo, Sancti Ephraemi praeter nomen et metrum omnia desideres, judicium, ingenium, eruditionem, Nilum. *Affem. Bib. Or. T. i. p. 139. fin.*

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p. 58.

Scriptures. Those editions contain only homilies, exhortations and meditations, and such like things, writ in a popular and pathetic manner. But the late edition at Rome, beside those things, affords many of *Ephrem's* Commentaries upon the Old Testament. The first volume, *Syriac* and *Latin*, contains *Ephrem's* commentaries upon the five books of *Moses*, and upon *Joshua*, the *Judges*, the two books of *Samuel*, and the two books of the *Kings*. And in the second volume of the *Syriac* works, with a *Latin* translation, are commentaries upon *Job*, *Isaiab*, *Jeremiah*, the *Lamentations*, *Ezekiel*, *Daniel*, *Hosea*, *Joel*, *Amos*, *Obadiab*, *Micah*, *Zacharie*, and *Malachi*.

A. D.
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2. *Ebedjesu*, in his Catalogue, enumerates *Books of the O.T. received by him.*
(i) *Ephrem's* Commentaries upon most, or all the books of the Old Testament, particularly, upon *Isaiab*, *Jeremiah*, *Ezekiel*, *Daniel*, and the Twelve Prophets. He says nothing of any commentaries of *Ephrem* upon any book of the Old Testament after those. Which makes me think, that *Ephrem's* canon of

(i) *Apud Assen. Bib. Or. T. 3. p. 61. 62. Vid. et T. i. p. 58.*

A. D. of the Old Testament was the same with that
 370. of the *Jews*. Moreover, in his *Syriac* works
 still remaining, he has several times expressly
 called (*k*) *Malachi* the last of the Prophets.
 And *Asseman* owns, that (*l*) in his commen-
 tarie upon the book of *Daniel Ephrem* takes
 no notice of the Song of the Three Children,
 or of the stories of *Susanna*, or *Bell* and the
Dragon. I may add here, that though *E-*
phrem commented upon the book of *Jere-*
miah's Lamentations, there appears not any
 commentarie of his upon *Baruch*.

3. Dr.

(*k*) Judaeorum sacrificia Prophetæ declarant immunda
 fuisse. Quæ ergo Esaias hoc loco hominum canumve cada-
 veribus æquiparat, Malachias, Prophetarum ultimus, anima-
 lium retrimenta vocat, non offerenda Deo, sed offerentium in
 ora cum opprobatione rejicienda [Malach. ii. 3.] *Comment. in*
Ef. lxvi. 3. T. 2. Syr. p. 94. C. D.

Malachias, omnium Prophetarum postremus, populo com-
 mendat legem, et legis coronidem Joannem, quem Eliam
 cognominat. *Comm. in Malach. iv. 4. Ib. p. 315. C.*

(*l*) Quæ D. Hieronymus ex Theodotione transtulit Danie-
 lis capita, nimirum Canticum trium puerorum, cap. 3. a
 ver. 24. ad ver. 91. Historiam Susannæ cap. 13. Bel idoli,
 et Draconis, atque in lacum leonis missi cap. 14. ea S. E-
 phraem, Hebraeorum textum sequutus, in hisce commentariis
 tacitus præteriiit. Haec enim in Vulgata Syrorum Versione
 haud extabant: licet postea ex Graecis exemplaribus in Syria-
 cum a recentioribus interpretibus conversa fuerint. &c. *Bib.*
Or. T. i. p. 71.

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Vid. et i

T. 3. Syr.

3. Dr. *Asseman* says, that (*m*) in his Testament *Ephrem* quotes the second book of the *Maccabees*, as canonical Scripture. But that does not appear clear to me. He might quote the books of *Maccabees*, and of *Ecclesiasticus*, and *Wisdom*, as many other of the ancient Christians did, without esteeming them canonical. We saw just now, that *Ephrem* esteemed *Malachi* the last of the Prophets. Therefore he admitted no later writings into the canon of the Old Testament. A division of Scripture, frequent in *Ephrem*, and to be taken notice of by and by, confirms what is here said.

4. Before I proceed, I should observe, that *Ephrem* received the book of Canticles. It is quoted (*n*) in his *Syriac Commentaries*.
He

A. D.
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The Can-
ticles.

(*m*) *Vid. ib. p. 144.*

(*n*) . . . quorum meminit etiam sapientissimus Salomon in Canticis Canticorum: *Ecce, inquit, leonulum Salomonis sexaginta fortes ambiunt*: [Cant. iii. 7.] *In Exod. cap. xxxvii. T. i. Syr. p. 229. F.*

Christus enim est Rex Regum et verus David, id est, dilectus et amabilis . . . quem laudat Ecclesia, gloriosa sponsa, in suis Canticis, dicens: *Dilectus meus candidus et rubicundus*. [Cant. v. 10.] *In 1. Sam. xvi. 13. T. i. Syr. p. 365. E.*

Vid. et in Mich. Pr. T. 2. Syr. p. 272. B. et Paraen. 14. T. 3. Syr. p. 436. F.

A. D. He also plainly refers to (o) the book of
 370. *Ruth*.

Commen-
 taries upon
 the N.T.

5. *Ebedjesu* does not mention any Com-
 mentaries of *Ephrem* upon the books of the
 New Testament. *Gregorie Nyssen* indeed says,
 that (p) *Ephrem* not only meditated upon the
 Scriptures, but also particularly explained eve-
 ry part of the Old and New Testament from
Genesis to the last book of grace. But that
 may be in part an oratorical flight, from
 which some abatements should be made. It
 is, I think, observable, that *Ebedjesu* says no-
 thing of any Commentaries of *Ephrem* upon
 the New Testament. His silence must be
 reckoned an argument, that there were none
 upon the New Testament, or that they were
 not so well known, as those upon the Old.
 However, we are assured by Dr. *Asseman*, in
 part quoted (q) formerly, that (r) *Dionysius*

Bar-

(o) *In Natal. Domini. Serm. 7. T. 2. Syr. p. 421. 422.*

(p) Πᾶσαν γὰρ παλαιάν τε καὶ καινὴν ἐκμελετήσας γρα-
 φὴν . . . ὅλην ἀκριβῶς πρὸς λέξιν ἡρμήνευσεν ἀπὸ τε τῆς κοινῆς
 γυνέας, καὶ μέχρι τῆς τελευταίας τῆς χάριτος βίβλου. κ. λ.
De Vit. Epbr. T. 3. p. 601. D.

(q) See Vol. 3. p. 127.

(r) *Dionysius Barsalibaeus* e Jacobitarum secta, Amidae
 in Mesopotamia Episcopus in suis Commentariis in Evangelia

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Barsalibacus, and *Gregorie Barhebraeus*, in A. D. 370. their Commentaries upon the Gospels quote the Commentaries of *Ephrem* upon the same Gospels. And it may be very proper for my readers to recollect here what was †† formerly said of *Ephrem's* writing Commentaries upon *Tatian's* Harmonie of the four Gospels. But still I see no particular mention of Commentaries of *Ephrem* upon any other books of the New Testament. And when Dr. *Asseman* published the first volume of his Oriental Librarie at Rome in 1719. he (s) had not dis-

Codice Syriaco Vaticano xli. . . . saepe laudat Ephraemi Commentaria in Textum Evangeliorum, de quibus in Praefatione ad Marcum sic loquitur. *Tatianus, Justinii Philosophi et Martyris discipulus, ex Quatuor Evangeliiis unum digessit, quod Diateffaron nuncupavit. Hunc librum Sanctus Ephraem commentariis illustravit. Et infra: Sanctus quoque Ephraem, ordinem Diateffari sequutus, Evangelium explanavit. Idem testatur Barhebraeus, vulgo Abulpharagius, Episcopus Tagritensis, in libro, quem Horreum Mysteriorum inscripsit, quo totam sacram scripturam brevissimis notis dilucidat. Ubi, praefatione in Matthaeum sic de Ephraemo scribit: . . . Commentaria Ephraemi in Matthaeum et Lucam laudat Corderius in Catena Patrum. Asseman. Bib. Or. T. i. p. 57. 58.*

†† See Ch. xiii. Vol. i. p. 308. the second edition. and Ch. xxxvi. Vol. 3. p. 127. . . . 132.

(s) Expositio Ephraemi in Testamentum Novum, cujus meminerunt Barsalibaeus et Barhebraeus locis supra laudatis, nondum ad manus nostras pervenit. *Ib.* p. 63.

A. D. discovered any copies of the above named
^{370.} *Commentaries upon the Gospels*: though he speaks of some fragments (*t*) of Commentaries upon the Gospels. Nor are there in the late edition of *Ephrem's* works at Rome any Commentaries upon any books of the New Testament.

*Books of
the N.T.
received
by him.*

6. Whether *Ephrem* wrote Commentaries upon the Scriptures of the New Testament, or not, he certainly received all those books, which had been all along generally received by Christians as sacred Scripture. This appears from his works published formerly in *Latin* and *Greek*, and from the *Syriac* works lately published at Rome. In all which are quoted the four Gospels, and the Acts, very frequently, and St. *Paul's* Epistles, and the first epistle of St. *Peter*, and the first of St. *John*.

*Four Gof-
pels.*

7. To be a little more particular, so far as is needful. He expressly speaks in his *Syriac* works of (*u*) the four holy Evangelists, and

(*t*) Fragmenta [Graece] in Evangelium. Cod. Vat. 663. 773. et 1190. *Bib. Or. T. i. p. 157.*

(*u*) Quatuor isti leprosi, tametsi faedam per se praeferunt speciem, si tamen ea parte spectentur, qua fausta nuntiavunt, sanctes

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and (ω) the doctrine of the gospel, the word of life, writ by the four Evangelists, and (x) of the sacred volume of the Gospels. A. D.
370.

8. In the same Syriac works is quoted (y) *Hebrews*. the epistle to the *Hebrews*, as the Apostle Paul's.

6. Unquestionably, he also received 1. *Peter*. the first epistle (z) of St. Peter, and the

sanctos quatuor Evangelistas nobis pulchre repraesentant, cogitantibus, per istos innotuisse universo orbi Christi Salvatoris nostri gratiam, ac per Christum mundo assertam libertatem. In 2. libr. Reg. cap. vii. 3. T. i. Syr. p. 537. D. E.

(ω) Coronam itaque ex auro argentoque fabricatam a principibus donatam, evangelii doctrinam vitae pharmacum esse intellige a quatuor Evangelistis scripto traditam, et voce promulgatam. In Zach. cap. vi. T. 2. Syr. p. 295. C.

(x) Et cum impudica illa femina, cujus vitae emendatio in sacro Evangeliorum codice tantopere commendatur, tuorum scelerum veniam iteratis singultibus flagita. Paraen. 67. T. 3. Syr. 538. A.

(y) Vid. Comment. in libr. Judic. T. i. Syr. p. 322. B. et p. 328. B. In 1. libr. Regnor. p. 460. B. Paraen. iv. T. 3. Syr. p. 395. D. et alibi.

(z) Speculatores ergo et exploratores populi Dei fuere Prophetæ: Scrutantes in quod vel quale tempus significaret in eis Spiritus Christi praenuntians eas, quae in Christo sunt passiones, et posteriores glorias. [1. Pet. i. 11.] Comment. in 1. Sam. i. 1. T. Syr. i. p. 331. A.

Inde ad nos digressus vocavit nos de tenebris in admirabile lumen suum. [1. Pet. ii. 9.] In selecta scriptur. loc. T. 2. Syr. p. 330.

A. D. (a) the first epistle of St. *John*. Quotations
 370. of them are to be found in the *Syriac* works,
 1. *John*. of which I have given proofs below, in the
 margin.

Of the
 other Ca-
 tholic E-
 pistles.

9. Whether *Ephrem* received also those
 Catholic Epistles, which were sometimes
 doubted of, is not so certain. *Mill* in his
Prolegomena says, that (b) *Ephrem* received
 the epistle of St. *James*, the second of St.
Peter, and the epistle of St. *Jude*, and the
 second epistle of St. *John*, they being quoted
 by him. He does not say, where. But he
 must mean *Ephrem's* Greek works. I will
 therefore first consider the *Syriac*, and then
 the *Greek* works of this writer.

10. *Ephrem*

p. 330. A. Vid. eund. loc. iterum citat. *Paraen.* 68. T. 3.
Syr. p. 539. A.

Qui peccatum non fecit, nec inventus est dolus in ore ejus.
 [1. Pet. ii. 22.] In *Zachar.* T. 2. *Syr.* p. 298. D.

(a) . . . *Jesu Christi* pariter imaginem delineavit, qui totius
 mundi peccata tulit et abstulit, cum factus est propitiatio pro
 peccatis nostris, nec pro peccatis nostris tantum, sed etiam pro
 totius mundi. [1. Jo. ii. 2.] In *Zachar.* T. 2. *Syr.* p. 286.
 A. B.

(b) Exemplum Ecclesiarum Palaestinae secuta est Ecclesia
Syriaca, ut apparet ex *Ephraem Edeffeni* Diaconi scriptis, ubi
 epistola haec aliquoties citata est, tamquam *Jacobi Apostoli*,
 et quidem *Fratri Domini*. *Prolog.* n. 204. Vid. et n. 209.
 210. 213. 222. 223.

10. *Ephrem* has an exhortation: *Let (b) A. D.*
your speech be yea yea, nay nay. And in the ^{370.} margin is marked a reference to Ja. v. 12. *James*.
 But he might as well intend Matt. v. 37.

11. *Ephrem* says, *the (c) day of the Lord 2. Peter.*
is a thief, and may come upon us unawares.
 Where has been thought to be a reference to
 2. Pet. iii. 19. *But the day of the Lord will*
come as a thief in the night. But he might
 as well have an eye to Matth. xxiv. 43. 44.
 or Luke xii. 39. 40. or 1. Thess. v. 2. *For*
yourselfes know perfectly, that the day of the
Lord cometh as a thief in the night. See also
 ver. 4.

12. There has been supposed to be a re-
 ference (*d*) to 2. Pet. iii. 7. But I do not
 think it certain.

So far from the *Syriac* works. I now
 proceed to the *Greek*.

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13. In

(b) *Os enim, divinarum laudum instrumentum, Jurare non*
debet. Sit Sermo vester, Est est, Non non. De Diversis
 Serm. 14. T. 3. Syr. p. 643. D.

(c) *Dies namque Domini fur est, inopinum opprimet.* In
Select. Scripturae loca. T. 2. Syr. p. 342. A.

(d) *Et posthac poenam ignis feret [diabolus] ipsi reserva-*
am in novissima die. In *Gen.* T. i. Syr. p. 136. E.

A. D. 13. In every volume of the *Greek* works,
 370. that is, in the first, second, and third, in
 each of them, are many express quotations of
 the epistle of St. *James*.

14. The second epistle of St. *Peter* is also
 quoted in every one of the *Greek* volumes.
 I shall mark (e) two or three quotations,
 which are very express: one of which con-
 tains the second chapter of that epistle from
 ver. 9. to the end.

15. The second epistle of *John* is quoted
 in this manner. “ This (f) is not my say-
 “ ing, but the word of John the Divine,
 “ who says: *Whosoever transgresseth, and a-*
 “ *bideth not in the doctrine of Christ, has not*
 “ *God.* ver. 9.”

16. The third epistle of St. *John* is
 quoted

(e) Βοῶ δὲ καὶ ὁ μακάριος πέτρος ὁ κορυφαῖος τῶν ἀποστόλων
 . . . Ἡ ἡμέρα κυρίου ὡς κλέπτῃς ἐν νυκτὶ ἔτις ἐρχεται. κ. λ.
 [2 Pet. iii. 10.] *Interr. et Resp.* T. 2. Gr. p. 387. B.

Λέγει δὲ καὶ ὁ μακάριος ἀπόστολος πέτρος· Ὅτις κύριος ἐν-
 σέως ἐκ πειρασμῶν ῥύεσθαι κ. λ. [2. Pet. ii. 9. . . . 22.] *Adv.*
Impudicitiam. T. 3. Gr. p. 60. 61.

(f) Οὐκ ἐμὸς γὰρ ὁ λόγος, ἀλλὰ τῷ θεολόγῳ ἰωάννῃ ἑταί-
 ρόντος· Πᾶς ὁ παραβάων. κ. λ. *De Amore Pauperum*
 T. 3. Gr. p. 52. F.

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mae. T. i.

T. 2. Gr.

passim.

(i) Vid.

p. 161. E.

(k) Διελέ

χριστὸν δὲ λ

νοῦς. κ. λ.

quoted in this manner: "The (g) Scripture A. D.
 " says: *I have no greater joy, than to hear,* ^{370.}
 " *that my children walk in truth.*"

17. I would just observe here, that in these *Greek* works, where St. *John's* first epistle is quoted, he (b) is often called *The Divine* or *Theologue*.

18. In these works the epistle of St. *Jude* is quoted several times. In one place (i) the whole epistle of *Jude* is transcribed. Again he is (k) called another disciple of Christ, after having before quoted largely the second epistle of *Peter*.

19. Such then is the notice taken of these Catholic Epistles, in the *Greek* works. But how far they are to be relied upon as genuine,

O 2

and

(g) Λέγει γὰρ ἡ γραφή· Μείζονα τὰτα οὐκ ἔχω χαρὸν, ἵνα
 ἀκούω τὰ ἐμὰ τέκνα περιπατῶντα ἐν ἀληθείᾳ. *Ad Imitat. Pro-*
verb. T. 1. Gr. p. 76. F.

(b) Ἀλλε τί λέγει ὁ θεολόγος ἰωάννης. *De Compunctione Ani-*
mae. T. i. Gr. p. 31. B. Vid. et in Secund. Domini Advent.
T. 2. Gr. p. 209. E. et De Caritate. T. 3. Gr. p. 13. F. et
passim.

(i) *Vid. Paraen. 41. T. 2. Gr. p. 153. C. et Paraen. 43.*
p. 161. E.

(k) Διελέγχει δὲ αὐτὸς καὶ ἕτερος μαθητὴς λέγων· Ἰόδας ἱησοῦ
 χριστοῦ δούλος, ἀδελφὸς δὲ ἰακώβου τοῖς ἐν θεῷ πατρὶ ἠγαπημέ-
 νους. κ. λ. *Adv. Impudicit. T. 3. Gr. p. 61. 62.*

A. D. 370. and uncorrupted, may be hard to say. I rather think, it cannot be depended upon, that *Ephrem* is here truly represented. Had not *Ephrem* many occasions to quote the second epistle of *Peter*, and the epistle of *Jude*, in his writings against heretics, and in his practical works, preserved in *Syriac*? Can there be any good reason assigned, why they should have been there totally omitted, if they had been reputed parts of sacred Scripture by himself, and by those for whom he wrote? For my own part, I must own, that I prefer the *Syriac* works much before the *Greek*, which at best are translations only, in which too the translator may have inserted some of his own sentiments.

The Revelation.

20. Dr. *Asseman* says, that (1) *Ephrem* received the book of the Revelation, and seems to give good proof of it. The discourse

(1) In hoc sermone citat S. Doctor Apocalypsim Joannis, tanquam canonicam Scripturae partem. In Apocalypsi vidit Joannes ingentem et admirabilem librum a Deo scriptum, septem signaculis obfirmatum. Quod ideo notavi, ut constaret Syrorum antiquissimorum de illius libri auctoritate judicium contra Ebedjesu, qui in Catalogo manuscripto inter libros canonicos Apocalypsim non nominat. *Assem. Bib. Or. T. i. p. 141.*

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Ephrem
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(m) Vidit
admirabilem
Qui scriptu
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C.

(n) Et rur
quam fur, et

T. 3. Syr. p

(o) Summu
tas. Paraen

(p) Ipsa e
gum tanquam

T. 3. Syr. p.

course quoted by him in manuscript, when A. D. he wrote his *Bibliotheca Orientalis*, has been ^{370.} since published with *Ephrem's Syriac* works, where it may be (*m*) seen.

21. Indeed the Revelation is quoted or referred to several times in the *Syriac* works, lately published at Rome, if their genuineness and integrity may be relied upon.

22. The words of Rev. iii. 3. are (*n*) quoted. There seems to be a reference to (*o*) xix. 9. and to (*p*) chap. xxi.

23. I would add farther. The Commentaries are a sort of Chain: that is, beside *Ephrem's* comments at large, here and there are also inserted notes or explications of others.

O 3

In

(*m*) Vidit in Apocalypsi sua Joannes librum magnum et admirabilem, a Deo scriptum, et septem sigillis munitum. Qui scriptum legeret, nullus erat. . . . [Apoc. v. 1. 2. 3.] In *selecta Scripturae loc. seu Sermon. Exeget. T. 2. Syr. p. C.*

(*n*) Et rursus: Si ergo non vigila-veris, veniam ad te tanquam fur, et nescies, qua hora veniam ad te. Paraen. 61. T. 3. Syr. p. 529. A.

(*o*) Summus rerum dominator . . . vocavit nos ad agni nuptias. Paraen. 68. T. 3. Syr. p. 538. D.

(*p*) Ipsa est mysticum illud coelum novum, in quo Rex regum tanquam in fede sua inhabitavit. De Diversis. Serm. 3. T. 3. Syr. p. 607. C.

A. D. In one of those notes, of *James* Bishop of
 370. *Edessa*, who (*q*) flourished in the later part
 of the seventh centurie, there is (*r*) a long
 quotation out of the book of the Revelation.
 However, in another place Dr. *Asseman* as-
 fures us, that (*s*) *James* of *Edessa* did not
 write any commentarie upon that book.

*A Summa-
 vie view.*

24. Upon the whole, we can say with
 certainty, that *Ephrem* received those books
 of the New Testament, which were always
 received by Catholic Christians. What was
 his judgement concerning those five Catholic
 Epistles, which were sometimes doubted of,
 and concerning the Revelation, I leave every
 reader to consider, and determine for him-
 self. For I have endeavored to give all the
 light I am able.

*General
 Titles and
 Divisions.*

IV. The general divisions of the books of
 Scripture, and marks of respect for them, are
 such as these. I mean in the *Syriac* works,

(*q*) *Vid. Assen. Bib. Or. T. i. cap. xl. p. 468.*

(*r*) *In Gen. T. i. Syr. p. 192.*

(*s*) *Apocalypsim Joannis nec sobensis recensuit, nec Barthe-
 braeus aut Jacobus Edessicus exposuere. Bib. Or. T. 3. p. 8
 not. 2.*

the *Latin* version of which I shall transcribe A. D. 370.
below: not having by any means an equal
regard for the *Greek* works, as I have inti-
mated several times. And therefore I take
little notice of them.

1. He speaks (*t*) of the Oracles of the Prophets and Apostles, by which Jews and Gentils are all brought together in one body.

2. He says, that (*u*) Christ is the precious and corner-stone between the two Testaments, the Prophets and the Apostles.

3. He speaks again (x) of the predictions
of the Prophets, and the preaching of the
O 4 Apostles,

(2) Futurum enim erat, ut a multis gentibus, in unum Spiritum convenientibus, Prophetarum et Apostolorum oracula spiritualium tympanorum concentu celebrarentur, et Judaei atque Gentiles in unius populi corpus coalescerent. *In libr. Judic. cap. xxi. 19. 21. T. i. Syr. p. 330.*

(u) Tropologice. Lapis positus inter duos terminos Christum significabat, lapidem pretiosum et angularem, inter duo testamenta, Prophetas scilicet et Apostolos locatum. Christum autem venturum praedixerunt Prophetae praeeuntes, eundemque sequentes Apostoli jam venisse nunciaverunt. *In 1. Sam. vii. 12. Ib. p. 347.*

(x) Allegoriae congruunt humeruli, seu columellae mare
fastinentes, quae Prophetarum vaticinia et Apostolorum prae-
dicationem significant: quae duo simul conjuncta, mutuque
libi

A. D. Apostles, concurring together, and compleatly ^{370.} harmonious : which give us full assurance of the nativity, miracles, death and resurrection of Jesus Christ.

4. Arguing against *Marcion*, and others, he says : “ This (y) is not mentioned by “ *Moses* in his Pentateuch, nor is it taught “ by the Prophets, nor delivered to us by “ the Apostles.”

5. Happy (z) is he, who teaches the principles of true religion delivered by the Apostles and Prophets.

6. Such are the general divisions of the books of Scripture, both of the Old and the New Testament, which are to be found in this

sibi convenientia, fidem de Divini Verbi incarnatione, miraculis, passione, atque resurrectione, sustinent, et mirifice confirmant. Congruenter ergo boves duodecim aeneum hoc mare portantes, juxta ecclesiasticum, id est, allegoricum sensum, Apostolos interpretare et Prophetas, Christi nomen per universum orbem specie quadam triumpho circumferentes. *In 1. Libr. Regr. cap. vii. T. i. Syr. p. 460.*

(y) Illud nimirum nec Moyse in suo Pentateucho meminit, nec indicarunt Prophetæ, nec Apostoli tradiderunt. *Adv. Haeret. Serm. 14. T. 2. Syr. p. 468. D.*

(z) . . . atque verae religionis dogmata ab Apostolis et Prophetis tradita promulgavit. *Adv. Scrutat. Serm. 3. T. 3. p. 4. D. Vid. et Serm. 6. ibid. p. 12. F.*

this writer. Many more like passages may be seen in him. I refer to a (*a*) few only.

A. D.

370.

V. *Ephrem* shews his respect for the sacred Scriptures by such expressions as these.

*Respect
for the
Scriptures.*

1. In a funeral oration for a Bishop a part of his commendation is this: Like (*b*) *Moses* he taught and governed the people committed to his charge. The Volume of the Divine Scriptures he held out to them as a pillar of fire to guide them. And what follows.

2. I esteem (*c*) no man more happy than him, who diligently reads the Scriptures delivered to us by the Spirit of God, and thinks how

(*a*) In *Num. cap. xxxi. ver. 6. et 22. T. i. Syr. p. 267. In Deut. xxi. 15. p. 278. In 1. Regn. cap. vii. ver. 21. p. 459. Adv. Haer. Serm. 22. T. 2. Syr. p. 489. A. Ser. 23. p. 489. E. F.*

(*b*) Vir mitissimus, et in hac parte Moyfi comparandus, populum sibi commissum docuit et rexit. Divinarum Scripturarum codicem ei pro columna ignis proposuit. &c. *Funebr. Can. i. T. 3. Syr. p. 225. F. Vid. et Can. xi. p. 241. F.*

(*c*) Ego vero neminem eo feliciorē dicam, quam qui Scripturis Divino Spiritu nobis traditis, aures eodem Spiritu plenas praebeat, et codicem percurrēdo prudenter cogitet, quomodo praeceptum sibi ob oculos propositum observare cum laude possit. *Paraen. 18. T. 3. Syr. p. 447. C. Vid. et A. B.*

A. D. how he may order his conversation by the pre-
 370. cepts of it.

3. The (*d*) Divine Scriptures, he says, are the keys of knowledge.

4. The (*e*) truth written in the sacred volume of the Gospel is a perfect rule. Nothing can be taken from it, nor added to it, without great guilt.

5. So says (*f*) *Paul*, in whom Christ speaks.

6. All (*g*) who hear or read the Divine Scriptures with attention and care will attain to the true sense of them.

VI. I

(*d*) Divinae literae scientiae claves sunt. *De Paradisi. Sermon. 6. T. 3. Syr. p. 576. E. F.*

(*e*) Quemadmodum Alphabeti corpus suis constat integrum membris, nec est ubi quodquod demas aut adjicias; sic veritas literis consignata, et sacro Evangelii Codice comprehensa, perfecta mensura est, cui quidpiam addere aut detrachere nefas et crimen est. *Adv. Haer. Sermon. 22. T. 2. Syr. p. 485. A.*

(*f*) Paulus, in quo Christus loquebatur, cum dolore et lachrymis dicebat. *In select. Scripturae loca. T. 2. Syr. p. 334. D.*

(*g*) Divinas Scripturas quicumque legunt, vel excepta auribus illorum oracula oculis mentis diligenter considerant, sensum etiam assequuntur. *Ibid. p. 344. B.*

A. D.

370.

VI. I shall now add some select passages, ^{370.} ~~beginning~~ ^{select} with some interpretations of texts of ^{passages.} Scripture.

1. In his Comment upon Gen. vi. 2. by
(b) *the sons of God* he understands the descen-
dents of Seth, and by the *daughters of men*,
women of the posterity of Cain. And he
elsewhere argues, largely, that (i) angels ne-
ver

(b) Filios Dei etiam filios Seth appellavit, qui utpote filii
justi Seth, populus Dei dicti sunt. Filiae autem hominum
pulchrae, quae populi Dei oculos rapuerunt, Caini soboles
erant, quae per cultum ornatumque sui sexus Sethianae juven-
tuti laqueum fecerant. *In Gen. T. i. Syr. p. 48. C. D.*

(i) Ceterum si porro pergant, contendantque angelos libe-
rorum procreationi operam aliquando dedisse; cogitent, nec
hodie fore difficile desertoribus angelis opprimere feminam, et
filios generare. Hic daemones. Hic mulieres. Explore-
rent, num liberos gignant. Adfunt testes ejusmodi deliramenta re-
fellentes celibes bene multae, quae a viris perpetuo segregatae
matres nunquam esse potuerunt. Una et singularis existit
Maria, quae citra viri operam mater fuit, et virgo permansit,
eo quod Deo difficile nil excogitari potest. Et siquidem angeli
patres esse potuerunt, virginem mansisse Reparatoris nostri ge-
nitricem, inepte miraremur. Gratissimum quidem Satanae
fuiſſet, virgines daemonum operâ concipere et parere, quo
haberet quas Mariae opponeret virgines. . . Ornavere se virgi-
nes Madianitae, populoque Israelitarum se conspiciendas prae-
buere. Illorum oculos rapuere, eripuerunt mentem. Attamen
illa

A. D. ver were in love with women, and could not
 370. have children by them. And says, that wo-
 men never are pregnant, or bear children, if
 they are kept from men: and that the fairest
 and best dressed woman would no more
 tempt an angel, than so many putrefied
 corpses.

2. Upon Ex. ii. 11. 12. he says, that (k)
 the *Egyptian*, whom *Moses* slew, was one of
Pharoah's Taskmasters, and the most cruel of
 them all: and that *Moses* had before often
 reprov'd him, but he would not be persuaded
 to mildnesse.

3. Upon Deut. xviii. 15. . . . 20. he says,
 that (l) God performed the promise there
 made

illa pulchritudinum miracula angelos non magis quam putref-
 centia cadavera movere potuerunt. *Adv. Haer. Serm. 19.*
T. 2. Syr. p. 478. A. . . . F.

(k) Incidit in hoc tempus Ægyptii caedes. Praefectus hic
 erat, quem Moyſes occidit, hominem nempe omnium Pha-
 raonis procerum crudeliſſimum, qui a Moyſe ſaepe ſaepe ad-
 monitus, ſapere nunquam didicerat. In Exod. *T. i. Syr. p.*
198. F.

(l) Ceterum, etſi Deus, quod hic pollicetur, ſuo tempore
 praeſtitiffe viſus fuit, quando Moyſi Joſuam, et huic deinceps
 alios Duces Regesque ſubſtituit: attamen vere et merito dicen-
 dum eſt, in Chriſto tandem integre et abſolute eam promiſſio-
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 Syr. p. 2
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 (o) Id
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 In Ex. T

made by sending *Joshua*, and other Princes and Prophets. But the promise was completely fulfilled in Jesus Christ, who, like Moses, was a Lawgiver, and delivered laws tending to bring men to eminent virtue and holiness. A. D. 370.

4. I do not discern any thing very remarkable in his notes (*m*) upon *Job* xix. 23. . . 26. For which reason I do not transcribe them. He does not take any notice (*n*) of what is at the end of the book of *Job* in the Seventy: *that it was written, Job should be raised up again with those, whom the Lord should raise.*

5. Ezek. i. 1. *The heavens were opened, and I saw visions of God.*] The (*o*) meaning, he

nem impletam fuisse. Nam etsi post haec tempora plures Prophetæ prodierint, nullus tamen Moyse similis fuit, qui testamentum et leges conderet. Quod certe Christus praestitit, novum instituens testamentum, et leges condens hominem ad perfectum cumulatamque virtutem perducentes. *In Deut. T. i.*

Syr. p. 277. E. F.

(*m*) *Vid. T. 2. Syr. p. 8.*

(*n*) *Vid. ibid. p. 19.*

(*o*) Id est, patefactæ sunt Prophetæ menti coeli fores, oculisque spiritus spectare licuit arcana sublimia et occultissima. *In Ex. T. 2. Syr. p. 165. C.*

A. D. he says, is, that to the Prophet's mind the
 370. gates of heaven were opened, and with the
 eyes of his spirit he saw sublime and hidden
 mysteries.

6. *Ephrem* (*p*) has an interpretation of
 Zach. iii. 1. . . . 4. which I have not found
 in *Grotius*, or any other modern Commenta-
 tor. It deserves therefore to be particularly
 taken notice of. *Satan, standing at the right
 hand of the angel of the Lord, to resist him,*
 represents the neighbours of the *Jewish* peo-
 ple, who were adversaries to them. *The
 brand plucked out of the fire,* is the *Jewish*
 people burned in the fire of the *Babylonish*
 captivity, and now snatched out of the burn-
 ing. And *Joshua* the son of *Josedech* the
 High-

(*p*) *Satanas* adversarios *Judaeorum* representat, illorum di-
 tionem circum insidentes, ipsisque infestos. . . . *Hic est torris
 erutus de igne* : i. e. lignum adustum annos post septuaginta
Babylonico ab igne extractum : *titionem*, vid. ipsum Sacerdo-
 tem, et universum *Israelitarum* populum vocat, captivitatis
 aerumnis nuper ereptum. . . . *Auferte sordidas vestes ab eo,
 et induite illum vestibus optimis.* Vestimenta Sacerdoti de-
 tracta contractas *Babylone* sordes designant, et praeteritam ig-
 nominiam, quum velut exauctoratus Minister, sacris insigni-
 bus privatus atque ab aris remoto ibidem exularet. In *Zach.*
T. 2. Syr. p. 285. A. B. C.

High-Priest, *clothed in filthy garments*, represents the abject and deplorable condition of the *Jewish* people in the *Babylonish* captivity. The order for *clothing him with change of raiment* denotes the purpose of God to alter the condition of the *Jewish* people for the better, and to bless and prosper them, and to restore his worship among them.

7. Upon Zach. vi. 12. *Behold (q) the man, whose name is the East. [or the Branch.]* This man is *Zorobabel*, to whom the Spirit by the prophecies of *Haggai* and *Zacharie* gave glorie like the splendour of the rising sun. . . ver. 13. *And even he shall build the temple of the*

(q) *Ecce vir, et nomen ejus Oriens.*] Zorobabel est, cui Spiritus vaticiniis et auctoritate Aggaei et Zachariae gloriam, et quasi Orientis solis splendorem contulit. . . . *Et ipse exstruet templum Domini*, sumtus vid. et expensas sufficientibus populi Gog spoliis. *Ipsē accipiet gloriam*, a victa dissipataque gente Magog. *Et sedebit, et dominabitur super folio suo*, firma et stabili dominatione, qua nemo illum dejiciat. *Et Jesus erit Sacerdos super folio suo, et consilium bonum erit inter illos duos.* Significat concordiam et pacem timore Domini firmatam inter Jesum filium Josedei et Zorobabalem populi principem et ducem. Ceterum quae hic de Zorobabele per varia symbola praedicantur, per allegoriam praedicta accipiuntur de Christo, cum ipse sit verus Oriens, et ortus ex Patre splendor. *In Zach. cap. vi. T. 2. Syr. p. 294. 295.*

A. D. ^{370.} *the Lord*: the spoils of *Magog* affording sufficient for the expenses of the work. *And he shall bear the glorie, that is, receive glorie from the conquest of Magog. And shall sit, and rule upon his throne, with firm and durable power, from which none shall be able to remove him, or cast him down. And Joshua shall be a Priest upon his throne, and the counsel of peace shall be between them both.* Which denotes the harmonie and agreement, which by the fear of the Lord shall be established between *Joshua* the son of *Josedech* and *Zorobabel* the Prince and Governour of the people. But the things here said under divers symbols of *Zorobabel* are understood in the way of allegorie of Christ, the true East, and splendour of the Father.

8. *Ephrem's* comment upon Zach. xii. 10. . . 14. I shall transcribe (r) at the bottom of

(r) *Plangent eum planctu quasi super unigenitum.* Juxta historiam in hunc sensum dicta accipiuntur. *Aspicient ad me, in eum, quem crucifixerunt.* *Aspicient ad me*: id est, clamabunt ad me quicumque Judam Macchabaeum amaverunt, dolentque modo confossum et interfectum a Gentibus: hunc quasi filium unicum affectu plane materno lugebunt, ac frangentur dolore propter eum, ut frangi solet mater propter primogenitum

of the page in the *Latin* version, without translating it into English.

A. D.

370.

9. I would likewise place (s) below, in the like manner, *Ephrem's* comment upon

P

on

et unicum. *In illa die magnus erit planctus in Jerusalem, sicut planctus Baramon in valle Mageddo: i. e. talis erit luctus, utique magnus, qualis fuit die, quo Josias Rex in valle Mageddo ab Ægyptiis confossus occubuit. Constat siquidem ex historia reipsa Judae Macchabaei mortem Judaeos ingenti luctu profecutos fuisse. Is namque Jerosolymae invasores, populoque Judaeorum semper infestos magnis cladibus attriverat. Quare ob acerbum ejus interitum Jerosolymae praecipue cives in maximis luctibus fuerunt. . . . Lugebit terra per singulas familias: id est, omnes moerebunt familiae, singulae per turmas suas. Familia David scorsum, et mulieres ejus scorsum. &c. i. e. separatim ab uxoribus conjuges, et omnes quaecumque feminae a viris. Haec quidem, ut dixi, secundum historiam, acta sunt in funere Judae Machabaei. Nihilominus ex arcana et vera significatione verborum de Domini morte intelligenda sunt. In Zach. T. 2. Syr. p. 306.*

(s) *Et aperietur fons salutis domui David, et habitatoribus Jerusalem.] Habet hic in superficie locus hunc significatum. Populo Judaeorum, ne porro tristitia suffocetur, ratus nullam afflicto superesse spem, Jonathas Judae Machabaei frater, salutis pandet viam, quove a fonte eadem petenda sit, monstrabit. Ex interpretatione vero spirituali, et quidem verissima, discimus fontem salutis esse effluvium pii sanguinis et aquae sanctissimae, quae de latere Domini in cruce manarunt ad aspersonem, et ad emundationem. Ibid. p. 306. et*

A. D. on Zach. xiii. 1. and also two passages
 370. } more explaining in his way the (t) former
 and the (u) later part of Zach.
 xiv. 9.

10. *Ephrem* supposeth, that (x) our Lord wrought no miracles before his baptism, when he was thirty years of age.

11. He intimates, that (y) Christ's ministration lasted two years, he (z) living on this earth two and thirty years.

12. He

(t) *Et erit Dominus Rex super universam terram.*] Clarum est, hunc locum ad felicissima Machabaeorum tempora pertinere, quando depulsa idolatria, quam Antiochus induxerat, unius Dei cultum Judaea universa amplexa est. Nihilominus, quae hic adumbrata vides, per Christi adventum absoluta et perfecta sunt. *Ibid.* p. 310. C.

(u) *In die illa erit Dominus unus, et erit nomen ejus unum.*] Hoc, quod dixi ad Machabaeorum tempus, et Judaeorum, ditionem pertinere, in toto terrarum orbe perfectum est, quando promulgato evangelio mundus universus in eum credidit, et agnovit ipsum esse Deum. *Ibid.* E.

(x) Nam usque ad suum in Jordane baptismum Christus nullum patravit miraculum. *In Ezech. cap. i. T. 2. Syr. p. 165. D.*

(y) Horae itaque duae postremae designant duos annos, quibus Christus seipsum miraculis et signis manifestavit, et nostrae salutis opus moriendo absolvit. *In 2. Reg. xx. 10. T. 2. Syr. p. 562. C.*

(z) *Vid. ibid. A.*

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12. He has some remarks (*a*) upon our A. D. Saviour's three miracles of raising the dead, ^{370.} *Jairus's* daughter, the widow of *Naim's* son, and *Lazarus*.

13. He supposeth, that (*b*) the Apostles had, or chose to themselves several provinces: *Peter*, he says, preached at *Rome*, *John* at *Ephesus*, *Matthew* in *Palestine*, and *Thomas* in the *Indies*. But this account is imperfect, as every one may perceive. Here is no mention of *St. Paul's* travels, so well known from the *Acts*, and his own *Epistles*.

14. In several places he speaks of the (*c*) success of the gospel. The (*d*) *Jewish* Prophets,

P 2

(*a*) *In selecta Scripturae loca. T. 2. Syr. p. 389.*

(*b*) . . . quia similiter Apostoli provincias sortiti sunt. Simon Romam docuit, Joannes Ephesum, Matthaeus Palaestinam, et Indorum regiones Thomas. *In 1. libr. Reg. cap. iv. 1. T. i. Syr. p. 453.*

(*c*) Botrus a suo pendens palmite, et veste gestatus, Christum plane representat ab utroque Prophetarum et Apostolorum coetu per orbem universum magnifice circumvectum. *In Num. xiii. T. i. Syr. p. 259.*

(*d*) Allegoria. Gedeonis buccinae evangelii tubam praesignificabant. Evangelii namque personante tuba, et coruscante
sacra

A. D. phets, he says, for a long time were of little
^{370.} service. But when joyned by the Apostles,
 the empire of sin was soon destroyed, and
 the world was enlightened with divine know-
 ledge.

15. *Ephrem* often asserts in strong
 terms the (e) powers of free will in
 men.

16. He

sacramentorum Christi lampade, peccati imperium eversum
 est. Rursus hydriae, inclusas lampadas continentes, Judae-
 orum synagogas significabant, intra quas scripta Prophetarum
 oracula oppressa et abscondita diu jacuerunt. Postquam vero
 Judaei virtute crucis Christi fracti contritique fuere, continuo
 propheticarum lampadum fulgor emicuit, et Apostolorum luce
 adjutus totum terrarum orbem implevit. *In cap. vii. Judit.*
ver. 21. T. 1. Syr. p. 318. 319.

(e) Sita est in tua potestate salus, tibi que est libera optio
 eligendi vitam, vel interitum. Vide, ut rebus tuis tempestive
 provideas, antequam elabatur tempus poenitentiae, et miseri-
 cordiae fores claudantur. *Paraen. 4. T. 3. Syr. p. 411.*
F.

Jugum tuum mea ego voluntate suscepi. Non tu me reluc-
 tantem illud subire coegisti. Egomet sponte mea ad excolen-
 dum agrum tuum me obligavi. Sed heu semen a te acceptum
 in spem uberrimae messis datum seminare neglexi. &c. *Paraen.*
5. T. 3. Syr. p. 415. A. B. Vid. Paraen. 13. p. 431. Pa-
raen. 22. p. 455. D. E. De Diversis Sermon. p. 672. 673.
Vid. et De Libero humanae voluntatis arbitrio Sermones quatuor.
Ibid. p. 359. . . . 366.

16. He says, miracles (*f*) were then A. D. wrought by the reliques of Martyrs, or at ^{370.} their sepulchres.

(*f*) Jam vero intuere vitam in Martyrum reliquiis conditam. Quis enim neget, illis manere vitam, quando videt ipsorum etiam titulos vivere? Res compertissima est, de qua nullus dubitet. *In sel. Scriptur. loc. T. 2. Syr. p. 349. 350.*





CHAP. CIII.

E B E D J E S U.

I. *His Time.* II. *A Catalogue of the Books of the Old and New Testament.* III. *Remarks upon it.*

A. D. I. ^{1285.} **H**AVING given an account of *Ephrem*, of *Edeffa*, it will not be amiss to take in another learned *Syrian* writer, though he be much later in time. I mean (a) *Ebedjesu*, of the sect of the *Nestorians*, who was Bishop of *Nisibis*, called by the

(a) *Ebedjesu*, hoc est servus Jesu. . . . Fuit autem *Ebedjesu*, Catalogi hujus auctor, cognomento *Bar-Bricha*, id est, *Filius Benedicti*, gente *Chaldaeus*, secta *Nestorianus*, dignitate *Episcopus*: floruitque sub *Jaballaha*, *Chaldaeorum Nestorianorum Patriarcha*, a quo *Metropolita Sobae et Armeniae* ordinatus est. Obiit sub initium mensis *Novembris* anni *Graecorum* 1630. *Christi* 1318. *Assen. B. Or. T. 3. p. 3. in notis 2.*

the *Syrians Soba*, in the later part of the 13. ^{A. D. 1285.} century, and died in the year 1318. As (b) he had been before Bishop of *Sigara* from the year 1285. I place him as flourishing about that time.

II. Dr. *Asseman* first published an accurate edition of his (c) Catalogue of Ecclesiastical Writings at Rome in 1725. *Ebedjesu* in his introduction proposeth to give (d) a Catalogue of all the Divine books, and all other Ecclesiastical Writings. He first enumerates the books of the Old Testament, and then the New. This later part I shall transcribe.

P 4

“ Hav-

(b) Primum fuerat Episcopus Sigarae et Arabiae, circa annum Christi 1285. ut adnotatur in elegantissimo Syriaco Evangeliorum codice, qui exstat in Bibliotheca Collegii Urbani de Propaganda Fide. Deinde ad archiepiscopatum Sobae et Armeniae evectus est, ut supra dixi. Soba autem Syris eadem est ac Nisibis. *Id. ib. not. 3.*

(c) Carmen Ebedjesu, continens Catalogum Librorum omnium Ecclesiasticorum. *Ibid. p. 3.*

(d) Scribere aggredior Carmen admirabile :

In quo Libros Divinos,
Et omnes compositiones Ecclesiasticas
Omnium priorum et posteriorum
Proponam lectoribus. *Ibid. p. 4.*

A. D. 1285. { " Having (e) mentioned the writers of the
 " Old Testament, I proceed to those of the
 " New. The first of which is *Matthew*,
 " who published his Gospel in *Palestine*,
 " writ in *Hebrew*. The next is *Mark*, who
 " preached in Latin, in the famous city of
 " Rome.

(e) Nunc, absoluto Veteri,
 Aggrediamur jam Novum Testamentum :
 Cujus caput est Matthaeus, qui Hebraice
 In Palaestina scripsit.

Post hunc Marcus, qui Romane
 Locutus est in celeberrima Roma :
 Et Lucas, qui Alexandriae
 Graece dixit scripsitque.

Et Joannes, qui Ephesi
 Graeco sermone exaravit Evangelium.
 Actus quoque Apostolorum,
 Quos Lucas Theophilo inscripsit.

Tres etiam epistolae, quae inscribuntur
 Apostolis in omni codice et lingua,
 Jacobo scilicet, et Petro, et Joanni,
 Et Catholicae nuncupantur.

Apostoli autem Pauli magni
 Epistolae quatuordecim.
 Epistola ad Romanos,
 Quae ex Corintho scripta est. &c. &c.

Ebedjesu Catalog. ap. Asseman. Bib. Or. T. 3. p. 8. . . 12.

" Rome. Then *Luke*, who taught and wrote A. D.
 " at *Alexandria*, in the *Greek* language. ^{1285.}
 " And *John*, who wrote his Gospel at *Ephe-*
 " *sus*, in the *Greek* tongue. And the Acts of
 " the Apostles, which *Luke* inscribed to *Theo-*
 " *philus*. Three Epistles likewise, which in
 " every book [or copie] and language are
 " ascribed to Apostles, namely, to *James*,
 " *Peter*, and *John*, and are called Catholic.
 " And fourteen Epistles of the great Apostle
 " *Paul*. The epistle to the *Romans*, writ at
 " *Corinth*, and sent from thence. The first
 " epistle to the *Corinthians*, writ at *Ephesus*,
 " and sent from thence by the hands of
 " *Timothie*. The second to the *Corinthians*,
 " writ at *Philippi* in great *Macedonia*, and
 " sent by the hands of *Titus*. The epistle
 " to the *Galatians* *Paul* wrote at Rome, and
 " sent it by the hands of *Titus*, a chosen and
 " approved vessel. The epistle to the *Ephe-*
 " *sians* was writ at Rome, and sent from
 " *Paul* himself by the hands of *Tychicus*.
 " The epistle to the *Philippians* was writ at
 " Rome, and sent by *Epaphroditus*, a beloved
 " brother. The epistle likewise to the *Colos-*
 " *sians* was writ at Rome, and sent by *Ty-*
 " *chicus*,

A. D. ^{1285.} " *chicus*, a disciple of the truth. The first
 " epistle to the *Thessalonians* was writ in the
 " city of *Athens*, and sent by the hands of
 " *Timothie*. The second to the *Thessalonians*
 " was writ at *Laodicea* in *Pisidia*, [*Phrygia*.]
 " and sent with *Timothie*. The first epistle
 " to *Timothie* was writ at *Laodicea* a city of
 " *Pisidia*, [*Phrygia*.] and sent by *Luke*. The
 " second epistle to *Timothie* was writ at
 " Rome, and sent by the same *Luke*, the
 " Physician, and Evangelist. The epistle to
 " *Titus* was writ at *Nicopolis*, and sent and
 " carried by *Epaphroditus*. The epistle to
 " *Philemon* was writ at Rome, and sent by
 " *Onesimus*, servant of the same *Philemon*.
 " The epistle to the *Hebrews* was writ in
 " *Italie*, and sent by *Timothie*, son according
 " to the spirit."

III. Upon this Catalogue we may make a few remarks.

I. The order of the books of the New Testament should be observed. The Gospels, the Acts of the Apostles, three Catholic Epistles, and St. *Paul's* fourteen Epistles. Which too are mentioned in the order, which

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p. 499. p

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now obtains among us. The epistle to the *Romans* first, and that to the *Hebrews* last. A. D. 1285.

And by Dr. *Asseman* we are assured, that (*f*) here *Ebedjesu* followed the order, which is in general use among the *Syrians*: in which order also the books are placed in the ancient manuscript copies of the New Testament. *Gregorie Barhebraeus* observed also the same order in his Commentaries. But *James* of *Edeffa* in a book writ by him first mentions the Acts of the Apostles, then the Catholic Epistles of *James*, *Peter*, and *John*: after that *Paul's* Epistles, and lastly the four Gospels.

2. What

(*f*) In recensendis Novi Testamenti libris vulgatum apud Syros ordinem sequitur Sobensis, quo Evangeliiis subjunguntur Actus Apostolorum, deinde Epistolae Catholicae Jacobi, Petri, et Joannis, mox Epistolae Pauli. Hunc ordinem et codices antiqui manuscripti repraesentant: quo etiam Barhebraeus Novum Testamentum commentariis illustravit, in suo Horreo Mysteriorum, ut notavi Tom. 2. Bib. Or. p. 282. Jacobus vero Edeffenus in libro, cui titulus Onomasticon, cit. tom. 2. p. 499. primo loco Actus Apostolorum ponit, deinde Epistolas Catholicas Jacobi, Petri, et Joannis: postea Epistolas Pauli, postremo quatuor Evangelia. *Assen. B. Or. T. 3. p. 8. not. 2.*

A. D. 1285. 2. What (g) *Ebedjesu* says, of the places and languages, in which the several Gospels of *Matthew*, *Mark*, *Luke*, and *John* were writ, we are assured by *Asseman*, is agreeable to the common opinion of the *Syrians* in general.

3. It is not needful to examine the accounts here given of the places, where (b) *St. Paul's* Epistles were writ, or the persons, by whom they were sent. But it is worth notice,

(g) Haec est communis Syrorum sententia de sermone, quo primum Evangelia conscripta dicuntur: Matthaei scilicet Hebraice in Palaestina: Marci Romane, hoc est, Latine Romae: Lucae Graece Alexandriae, et Joannis item Graece Ephesi. In eandem sententiam adnotatum legitur ad calcem omnium quotquot vidi Syriaco sermone exaratorum tum recentium tum antiquorum Evangeliorum. Nec dissentiunt Barfalibaeus et Barhebraeus in Praefatione ad Evangelia. Quod autem Hebraica lingua, qua Matthaeus scripsisse dicitur, non sit illa, quae revera Hebraeorum propria est, sed Chaldaica, seu Syriaca, quae Judaeis post captivitatem Babylonicam, Christi Apostolorumque temporibus, vernacula erat, docet idem Barfalibaeus praefatione in Matthaeum. *Assem. ib. p. 8. not.*

(b) Ubinam scriptae, et per quos missae, [Pauli epistolae quatuordecim,] ad calcem manuscriptorum codicum diligenter adnotatum est, tam in Versione Syriaca, quam in Graecis exemplaribus, unde quae hic a Sobensi affirmantur, descripta sunt. *Asseman. Ib. p. 10. notis.*

notice, that the epistle to the *Epbesians* is A. D.
here entitled, as with us. 1285.

4. *Ebedjesu* mentions only three Catholic Epistles, omitting the second of *Peter*, the second and third of *John*, and the epistle of *Jude*. Which, as we are also assured by *Asseman*, is (i) agreeable to the common sentiments of the *Syrians*. And he refers to a work of *James of Edessa*, the title of which (k) I shall put in the margin : confirming the account,

(i) Ex communi Syrorum sententia tres tantum Canonicas Epistolas recenset, quarum scilicet de auctoritate Syri nunquam dubitarunt, quaeque ab initio inter canonicos libros in Syriaca Versione simplici collocatae sunt. Sane (ut verbis utar Fabricii Tom. 3. Bibliothecae Graecae p. 145.) *in antiquis codicibus, et primis editionibus Versionis Syriacae Novi Testamenti Epistola secunda et tertia Joannis, et posterior Petri, et Judae illa etiamnum desideratur.* Dionysius Barsalibaeus, apud Pocockium Praef. ad Epistolas Judae, 2. Petri, 2. et 3. Joannis, monet, *Epistolas hasce non fuisse versas in linguam Syram, cum libris, qui diebus antiquis redditi sunt, ideoque non inveniri, nisi in versione Thomae Episcopi Heraclaensis.* Hinc apud Jacobum Edeffenum in Onomastico tres tantum Catholicae, non secus atque hic in Catalogo Sobensis, enumerantur : nimirum Jacobi, Petri, et Joannis, ut recensui T. 2. Bib. Or. p. 499. *Asseman. ib. p. 9. 10.*

(k) Jacobi Episcopi Edeffeni Vocum Difficiliorum, quae in Syriaca Veteris ac Novi Testamenti Versione occurrunt, recensio et punctatio : nimirum Genesis, Exodi, . . . Actuum Apostolorum,

A. D. account, that there are but three Catholic
 1285. Epistles in the ancient *Syriac* Version.

5. The book of the Revelation likewise is omitted. Nor is it, as *Asseman* (l) says, in the ancient *Syriac* Version. Nor did *Barbebraeus*, or *James of Edessa*, write Commentaries upon it. But *Ephrem*, he says, quotes it, as a canonical book of Scripture. And from *Ephrem's* quotation of that book, he argues, may (m) be learned and concluded, what was the sentiment of the most ancient *Syrians* about it.

6. I

tolorum, Epistolae Jacobi, Petri, Joannis, Epistolarum xiv. Pauli, Evangelii Matthaei, Marci, Lucae, Joannis. *Ap. Asseman. Bib. Or. T. 2. p. 499.*

(l) Apocalypsin Joannis nec Sobensis recensuit, nec Barbebraeus aut Jacobus Edeffenus exposuere, duabus de causis: vel quia ab ipsis inter libros canonicos minime admitta fuit: vel, quod verosimilius censeo, quia ea in Syriaca Simplici quam vocant Scripturae Versione haud exstabat. Ceterum Apocalypsim tamquam canonicum librum a S. Ephraemo agnitam fuisse liquet ex ejus carmine in illud Psalmi . . . de quo dixi Tom. i. p. 141. *Asseman. Bib. Or. T. 3. p. 8.*

(m) Quod ideo notavi, ut constaret Syrorum antiquissimorum de illius libri auctoritate judicium contra Hebedjesu, qui in Catalogo manuscripto inter libros canonicos Apocalypsim non nominat. *Bib. Or. T. i. p. 141.*

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6. I place below (n) another note of that learned writer, where he says, that the Revelation is wanting in the ancient *Syriac* Version, which they call *Simple*: and that none of the *Syrians* have any readings out of this book in their public lessons: and that *Gregorie Barhebraeus* seems to doubt of it's genuinenesse, and to approve of the sentiment of *Dionysius* of *Alexandria*. However, he says, that the *Egyptian* Christians in general receive the book

(n) De Apocalypsi Joannis dubitatum olim fuit, an inter canonicos libros esset: maxime apud Orientales ecclesias, teste Junilio Africano. Dubitasse videtur et Barhebraeus in suo Nomocanone cap. 7. sect. 9. ubi hanc Dionysii Alexandrini sententiam refert: *Apocalypsis, quae nomine Joannis Apostoli praenotatur, non ejus est, sed vel Cerintbi, qui cibum et potum similiter super terram post resurrectionem docet: vel Joannis cujuspiam alterius. Duo enim sunt Ephesi monumenta, quae hoc nomine noscuntur. Certe Syri, tum Jacobitae tum Nestoriani, lectionem nullam ex Apocalypsi in ecclesia recitant: et tam in manuscriptis Syriacis T. N. codicibus, quam in eo Exemplari, quod, Mose Mardeno Ignatii Jacobitarum Patriarchae Oratore procurante, a Joanne Alberto Widmanstadio Viennae anno Christi 1555. typis editum fuit, Apocalypsis desideratur. . . . Ceterum Aegyptii eam constanter admittunt, ut ex Canone Alulbarcati liquet: eandemque doctis Commentariis illustravit Benassalius, quorum exemplar Arabicum exstat in Bibliotheca Collegii Maronitarum de Urbe. Id. T. 3. p. 15. 16.*

A. D. book of the Revelation as canonical, without
 1285. hesitation.

7. I would now make another remark upon this part of *Ebedjesu's* Catalogue. Whatever was the general opinion of the *Syrians* concerning the four Catholic Epistles, which have been doubted of by some, and concerning the book of the Revelation: I think, that *Ebedjesu* should not have passed them by in total silence. He could not be unacquainted with them. In the following part of his Catalogue, among the works of *Hippolytus*, he particularly mentions his vindication of *John* the Apostle's Revelation. The passage of *Ebedjesu* was formerly quoted by us (o) in the chapter of *Hippolytus*. I would now add from the works of *Ephrem* since published, that *James* Bishop of *Edeffa*, in a passage referred to some while ago (p), mentions (q) that

(o) *Vol. 3. ch. 35. p. 111. note (rr).*

(p) *See here p. 198.*

(q) Hanc porro mulierem, [Vid. Apoc. xvii. 3. . . 6.] id est, gentem rerum dominam, *veſtam beſtia*, id est, orbis imperium obtinentem, invadet coluber Antichriſtus, ſeducet et perdet. Jam illud imperium ad eos pertinere, qui Latini dicuntur, Spiritus in ſanctis viris inhabitans declaravit, et docuit
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that book of *Hippolytus*, which he calls a ^{A. D. 1285.} Commentarie upon the Revelation, or an Explication of it. Which seems to shew, that this work of *Hippolytus* was well known to learned *Syrians*. Consequently, the book of the Revelation could not be unknown, nor very obscure among them. Though those Epistles, and this book, were not in the ancient *Syriac* version; yet, very probably they were in the *Syriac* language, in some other translation. Supposing this to be the case, I think, *Ebedjesu* was obliged to mention them. If they were not equally respected with the other books of the New Testament, he might have said so. He might have made two sorts or divisions of sacred books: some universally received, and respected as divine and canonical: and others, which were not of that high authority, and about which some had doubts.

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8. How-

per Hippolytum Episcopum et Martyrem in eo libro, quo Joannis Theologi Apocalypsim interpretatur. *Jacob. Edeffen.* in *Jacobi de Antichristo in Benedictione Dan Vaticinium.* Ap. *S. Ephraem. Comm. in Gen. T. Syr. i. p. 192.*

A. D. 1285. 8. However, we here plainly see, what are the books of Scripture, which are generally received by the Syrian Christians. And we are much obliged to Dr. *Joseph Asseman* for giving us the Catalogue of *Ebedjesu*, as he found it in the manuscript: which another editor of that Catalogue did not do, but of his own head added the Epistle of (r) *Jude* and the (s) Revelation. He also struck out the

(r) *Tres Epistolae.*] Jacobi scilicet, Petri, et Joannis. Ita habet Sobensis in manuscripto nostro codice. At Echellensis in Catalogo impresso p. 8. et 9. hunc locum sic edidit: *Epistolae consignatae ab Apostolis omni charactere et lingua: nempe Jacobo, Petro, Joanne et Juda: et ideo catholicae vocantur.* Ubi nomen *Judae*, ut mihi videtur, de suo adjiciens, vocem illam, *tres epistolae*, in hanc, *Epistolae*, mutavit, contra metri Syriaci rationem, et contra ipsius Sobensis mentem, qui ex communi Syrorum sententia tres tantum canonicas epistolas recenset, quarum scilicet de auctoritate Syri numquam dubitarunt, quaeque ab initio inter canonicos libros in Syriaca Versione Simplici collocatae sunt. [Vid. reliqua supr. p. 221. not. (s).] *Assen. Bib. Or. T. 3. p. 9. notis.*

(s) Echellensis p. 15. post Epistolam Pauli ad Hebraeos haec verba de Joannis Apocalypsi addit, quae in textu Sobensis desiderantur: *Revelatio Joannis Graece scripta est in insula Patmi.* Praeter argumenta, quae supra adduxi, vel ipsa

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the word *three*, saying, instead of *three Epistles, the Epistles*, that is, of *James, Peter, John, and Jude*, which are called *Catholic*. For which he has been justly censured by (t) that honest man, and excellent writer, the late *Isaac Beausobre*.

A. D.
1285.

9. They who are desirous to inform themselves concerning the *Syriac Version* or *Versions* of the *New Testament*, may consult, beside (u) others, (x)

Q 2

Fabricius,

metri heptasyllabi ratio, quae hic nulla est, hanc appendiculam e genuino Sobensis Catalogo excludit. *Id. ib. p. 10. in notis.*

(t) Aussi Ebedjesu n' a-t-il mis dans son Catalogue, ni les quatre autres Epîtres, ni l' Apocalypse. Mais Abraham Echellensis, qui avoit publié ce Catalogue avant M. Asseman, n' a pas fait difficulté d' y ajoûter l' Epitre de S. Jude, et de mettre, après l' article des Epîtres de S. Paul : *la Revelation de S. Jean a été écrite en Grec dans l' isle de Patmos*. C' est un echantillon remarquable de la mauvaise foi de ce Maronite. &c. *Hist. de Manich. T. i. p. 295.*

(u) *Edw. Pocock's Preface to his Commentarie upon the Prophecy of Micah, and elsewhere. Br. Walton. Prolegom. ad Bibl. Polyglott. n. xiii. De Lingua Syriaca et Scripturae Versionibus Syriacis. Fr. Spanh. T. i. p. 650. Fr. Ad. Lamp. Prolegom. ad Joan. l. 1. c. 4. ver. 7. Jer. Jones on the Canon of the N. T. Vol. i. p. 105. . . 144.*

(x) *Fabr. Bib. Gr. T. 3. p. 201. 202. T. 5. p. 320. 321.*

A. D. Fabricius, (y) Affeman, and (z) Wet-
 1285. stein.

(y) Affeman. Bib. Or. T. 2. c. xiii. De Tho. Heracl. p.
 90. . . 94. Vid. ib. cap. x. p. 82. 83. et p. 23. et p. 307.
 b. et alibi.

(z) J. J. Wetsten. Prolegom. ad N. T. Gr. edit. accurat.
 cap. ix. et Prolegom. ad N. T. Gr. p. 109. 112.



CHAP.



CHAP. CIV.

P A C I A N

Bishop of Barcelona.

I. **P**ACIAN, Bishop of *Barcelona*, is A. D. 370. in *Jerome's* Catalogue. I place the chapter (a) below. He flourished about the year 370. and died an old man before 390.

2. *Pacian* had a son named *Flavius Dexter*, to (b) whom *Jerome* inscribed his Catalogue,

Q 3

(a) *Pacianus*, in *Pyrenaei jugis Barcilonae episcopus*, castitate et eloquentia, et tam vita quam sermone clarus, scripsit varia opuscula, de quibus et *Cervus*, et contra *Novatianos*. Sub *Theodosio Principe* jam ultima senectute mortuus est. *De V. I. cap. 106.*

(b) *Hortaris*, *Dexter*, ut *Tranquillum* sequens *Ecclesiasticos Scriptores* in ordinem digeram, et quod ille in enumerandis Genti-

[A. D. talogue, at whose request it was composed.
 370.] *Dexter* was in several high offices of the Empire, and for a time *Praefect of the Praetorium*. He has also a place in (c) *Jerome's Catalogue*, as an Ecclesiastical Writer: though the work mentioned by *Jerome* is not universally allowed to be now extant.

3. *Jerome* says, that *Pacian* wrote several small tracts, particularly against the *Novatians*. And we still have (d) his three letters to *Sympronian*, a *Novatian*, and an Exhortation to Repentance, and a Discourse of Baptism. But the genuineness of this last is not very manifest. *Pacian* was quoted by us (e) formerly in the historie of the *Novatians*,

Gentilium literarum viris fecit illustribus, ego in nostris faciam.
Prol. in libr. de V. I.

Unde etiam ante annos ferme decem, quum *Dexter* amicus meus, qui Praefecturam administravit Praetorii, me rogasset, ut auctorum nostrae religionis ei indicem texerem: &c. *Adv. Ruf. l. 2. T. 4. p. 419. m.*

(c) *Dexter Paciani* (de quo supra dixi) filius, clarus apud saeculum, et Christi fidei deditus, fertur ad me omnimodam historiam texuisse, quam necdum legi. *De V. I. cap. 132.*

(d) *Ap. B. P P. T. iv. p. 305. . . 319.*

(e) *Vol. v. p. 39.*

tians. For a more particular account of him and his writings I refer to (f) others.

A. D.
370.

4. I observe only, as suited to my present design, that *Pacian* has several times quoted the book of Canticles, and the commonly received books of the New Testament, particularly the Acts of the Apostles, and also the book of the Revelation. But I do not see any quotation of the epistle to the *Hebrews*, nor any plain reference to it, though it be sometimes put in the margin by the editor.

(f) *Vid. Cav. H. L. T. i. Fabr. ad Hieron. de V. I. cap. 106. et Bib. Lat. Vol. 3. p. 428. Du Pin. Bib. T. 2. p. 101. Tillem. Mem. T. 8. p. 537. et seq.*





CHAP. CV.

OPTATUS

Of Milevi,

A. D. I. ^{370.} **S**AYS *Jerome*: “*Optatus* (a) of
 “*Africa*, Bishop of *Milevi*, in the
 “time of the Emperours *Valentinian* and
 “*Valens*, wrote a work in six books in de-
 “fence of the Catholics against the *Dona-*
 “*tists*.”

2. The city of *Milevi* was situated in *Nu-*
midia. *Jerome* says, that *Optatus* wrote un-
 der the Emperours *Valentinian* and *Valens*,
 that

(a) *Optatus Afer, episcopus Milevitanus, ex parte Catholica, scripsit, Valentiniano et Valente Principibus, adversus Donatianae partis calumniam libros sex: in quibus asserit, crimen Donatianum in nos falso retorqueri. De V. I. cap. 110.*

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that is, between 364. and 375. From which, A. D. 370. and from some other considerations, *Tillemont* concludes, that his work was published about the year 370. Which is little different from *Cave*, who placeth this writer at 368. For a particular account of *Optatus*, and his work, I refer to several (*b*) moderns.

3. Divers testimonies to him in ancient writers may be seen prefixed to his works, and are taken notice of by *Tillemont* at the beginning of his article concerning him. I add to that already taken from *Jerome* one from *Augustin*, where (*c*) he reckons *Optatus* with *Cyprian*, and others, who had come over from Gentilism to Christianity, and had brought with them the riches of the *Egyptians*, that is, learning and eloquence, to the
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(*b*) *Cav. H. Lit. T. i. p. 234. S. Basnag. Ann. 368. n. ix. Du Pin Bib. des Aut. Ec. T. 2. p. 109. . . 122. et Praef. ad Optat. Fleury's Ecc. Hist. B. 16. ch. xl. Tillemont Les Donatistes. Art. 58. Mem. T. 6. Fabr. Bib. Ec. ad Hieron. De V. I. cap. 110. et Bib. Lat. T. 3. p. 425.*

(*c*) Nonne adspicimus, quanto auro et argento et veste suffarcinatus exierit de Ægypto Cyprianus doctor suavissimus, et martyr beatissimus? quanto Lactantius? quanto Victorinus, Optatus, Hilarius? Ut de vivis taceam. Quanto innumera-biles Graeci? *De Doctr. Christian. l. 2. cap. 40. n. 61. T. 3.*

A. D. no small advantage of the Christian interests.
 370.

4. Beside many other books of the Old Testament, *Optatus* has quoted (*d*) the Canticles several times. He once (*e*) quotes the book of Wisdom, as *Solomon's*. He has also quoted (*f*) *Tobit*, and (*g*) *Ecclesiasticus*.

5. In the New Testament, beside the Gospels, he has quoted (*h*) the book of the Acts, and several of St. *Paul's* Epistles, and (*i*) the first, and (*k*) second epistle of St. *John*.

6. *Jerome* computed the work of *Optatus* to consist of six books: whereas we now have seven. Concerning this difficulty may be

(*d*) *Optat. l. 1. cap. 10. bis. l. 2. cap. 8. l. 3. cap. 3. l. 4. c. 6.*

(*e*) Cum scriptum sit in Salomone: *Deus mortem non fecit, nec laetatur in perditione vivorum.* Sap. i. 13. l. 2. c. 25.

(*f*) ... qui in lectione Patriarchae Tobiae legitur in Tigride flumine prehensus. l. 3. c. 2.

(*g*) L. 3. c. 3. bis.

(*h*) L. 5. cap. 5.

(*i*) L. 1. c. 15. l. 2. c. 19. l. 7. c. 2.

(*k*) Ignorantes, de quibus Apostolus hoc dixerit: *Cum his nec cibum capere: Ave illi ne dixeritis.* [1. Cor. v. 11. et 2. Joh. 10.] L. 4. cap. 5.

be seen the authors, to whom I have already referred. A. D. 370.

7. There is a passage, which has been supposed a part of the seventh book : which some (l) have alleged, as a proof, that *Optatus* received the epistle to the *Hebrews*. But supposing the passage to be genuine, it is of no importance : it appearing plainly, that (m) *Optatus* quotes not an Apostle but a Prophet, and intends not Hebr. viii. 8. . . 11. but Jer. xxxi. 31. . . 33. As has been fully shewn by my highly esteemed friend, the late Mr. *Joseph Hallett*, in his Introduction (n) to the Epistle to the *Hebrews*, in English : or his Dissertation concerning the Author and language of that Epistle, as translated into Latin, and inserted by the learned J. C. *Wolffius* in the

(l) *Baron. Ann. 60. n. L. Fr. Spanhem. de Auct. Ep. ad Hebr. l. 2. cap. 7. n. viii. T. 2. p. 201.*

(m) . . . legem indicavit Deus per Prophetam dicens : *Quoniam hoc est testamentum meum, quod disponam domui Israel et domui Judae. Et post dies illos dicit Dominus, dans leges meas in corde eorum, et in mentibus eorum scribe eas.* Promisit hoc jamdudum, et proxime reddidit temporibus Christianis. *Optat. l. 7. p. 108. edit. Du Pin.*

(n) P. 18. 19.

A. D. ^{370.} the fourth Tome of his *Curæ* (o) upon the New Testament. So that there is no proof, that *Optatus* received the epistle to the *Hebrews*. However, as this work is not very long, and *Optatus* does not abound with quotations of texts of Scripture; we cannot say certainly, what books were received by him, and what not. We need make no doubt, but he received all such as were generally received by other Christians in *Africa*, in his time.

8. I need not produce here any proofs of his respect for the sacred Scriptures of the Old and New Testament, about which there can be no question. And besides, some passages of his to this purpose were alleged formerly in the chapters (p) concerning the burning the Scriptures in the time of *Diocletian's* Persecution, and (q) the historie of the *Donatists*.

9. Remarks upon *Optatus's* performance may be seen in (r) *James Basnage's* Historie of the Church.

10. *Le-*

(o) *T.* 4. 820. 821.

(p) See *Vol.* 7. p. 212. 213.

(q) *Ib.* p. 242.

(r) *Hist. de l'Eglise.* p. 185. 186.

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10. *Le Clerc* in his preface to *Kuster's* A. D. 370. edition of *Mill's* New Testament has observed several of this author's quotations of texts, which *Mill* had taken no notice of in his collations of ancient writers.

I shall put down here only one of them.

11. Luke ix. 50. *And Jesus said unto him: Forbid him not. For he that is not against us is for us.* So in our copies. But *Optatus* (s) read: *For he who is not against you, is for you.* Which is also found in divers other authors, and in divers manuscripts and versions, as observed by *Le Clerc*, and also by *Mill*, *Bengelius*, and Mr. *Wetstein* upon the place. Moreover this reading is approved by (t) *Mill* and (u) *Bengelius*.

12. I shall add another text, not mentioned by *Le Clerc*, because he aimed at those quotations of *Optatus*, which had been omitted by *Mill*.

Rom. xii. 13. *Distributing to the necessity of saints.* *Optatus* (x) instead of *necessity*, or *necef-*

(s) Sic Christus ait: Nolite prohibere. Qui enim non est contra vos, pro vobis est. L. 5. c. 7.

(t) *Prolegom.* n. 996.

(u) *In loc.*

(x) Contra Apostolum facientes, qui ait: *Memoriis sanctorum communicantes.* L. 2. c. 4.

A. D. necessities, has *memories*. *Du Pin* in his
 370. notes upon that place of his author says, that
 (y) *Optatus* followed a reading, which was
 common in his time, but thinks, *necessities*
 to be the true reading. On the contrarie
Mill thinks *memories* to be right. He gives
 a good sense of the text, according to that
 reading: "That (z) we are here directed to
 " remember with compassion poor and af-
 " flicted Christians at a distance, and to
 " relieve them." He also alleges many au-
 thorities for that reading. But in my opinion,
 the passage of *Clement of Rome*, upon (a)
 which he relies very much, is far from be-
 ing clear to his purpose. *Bengelius* (b) thinks
 it of no value. Concerning this reading may
 be consulted the just mentioned learned wri-
 ter, and *Wolfius*.

(y) Attamen de necessitatibus et indigentis sanctorum, hoc
 est, Christianorum, intelligendum esse Apostolum, longe ve-
 risimilius est. Sed excusandus Optatus, qui communem suo
 tempore lectionem secutus est. *Du Pin in loc. p. 33.*

(z) Ut nempe per *μνήας* intelligantur necessitates sanctorum
 absentium. *Mill. in loc. Conf. Prolegom. n. 142.*

(a) *Vid. Proleg. n. 142.*

(b) Nil huc facit Clementis Romani locus. *Bengel. ad Rom.
 xii. 13.*



CHAP. CVI.

A M B R O S E

Bishop of Milan.

I. *His Time and Historie.* II. and III. *Scriptures of the Old and New Testament received by him.* IV. *Respect for them.* V. *General Titles and Divisions.* VI. *Select Passages.*

I. **A**M B R O S E, born, as some think, A. D. about 333. or rather, as others, a-^{374.} bout 340. and made Bishop of *Milan* in 374. *His Time.* died in 397. For a more particular account of him, and his writings, with their character, I refer to (a) others.

2. *Ambrose*

(a) *Vid. Cav. Hist. Lit. T. i. and Lives of the Fathers, in English. Vol. II. Du Pin. Bib. des Aut. Ec. T. 2. Tillem.*

A. D.

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2. *Ambrose* was living, when *Jerome* wrote his Catalogue of Ecclesiastical Writers in 392. For (b) which reason he declined giving a distinct account of his works. Nevertheless upon divers occasions he has made mention of (c) several of them. And takes notice of (d) his frequently borrowing from *Origen*, without naming him.

3. Be-

lem. Mem. T. x. Vit. S. Ambros. a Benediclin. adornat. Pagi Ann. 369. xiii. 374. iii. et alibi. S. Basnag. Ann. 374. n. x. et alibi. Ja. Basnag. Hist. de l'Eglise l. 19. ch. 4. n. ix. p. 1171. Beausobre Hist. de Manich. T. i. p. 366. not. (i).

(b) Ambrosius Mediolanensis episcopus, usque in praesentem diem scribit. De quo, quia superest, meum iudicium subtraham, ne in alterutram partem, aut adulatio in me reprehendatur, aut veritas. *De V. I. cap. 124.*

(c) *Ad Eustoch. ep. 18. al. 22. T. 4. P. ii. p. 37. Ad Damas. Pap. ep. 14. al. 17. p. 20. et ep. 30. al. 50. p. 237. 238. 240. f. Vid. et ad Algas. Qu. vi. T. 4. P. ii. p. 198. in. al. ep. 151.*

(d) Nuper sanctus Ambrosius sic Hexaëmeron illius compilavit, ut magis Hippolyti sententias Basilique sequeretur. *Ad Pamm. et Ocean. ep. 41. al. 65. T. 4. p. 346.*

Habuit Ambrosium, cujus pene omnes libri hujus sermonibus pleni sunt. *Adv. Ruf. l. 1. p. 351. fin.*

Nemo tibi objicit, quare Origenem interpretatus es: alioqui Hilarius et Ambrosius hoc crimine tenebuntur: sed quia interpretatus haeretica, praefationis tuae laude firmasti. *Ibid. l. 2. p. 505. in.*

3. Beside *Basil*, partly contemporarie with A. D. 374. him, and some other *Greek* writers, *Tillemont* says, he (e) must also have read the works of ancient heretics. For (f) he quotes the 38. tome of *Apelles*, disciple of *Marcion*.

4. The eminence of this Bishop of *Milan*, and the share he had in the public transactions of his time, have secured him a place (g) in the *Greek Ecclesiastical Historians*: not to insist on *Paulinus*, *Rufin*, *Augustin*, and others among the *Latins*.

II. 1. *Ambrose* quotes much the generally received books of the Old Testament, particularly the (b) book of *Ruth*, and the (i) *Books of the O. T. received by him.*

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Canticles:

(e) *St. Ambroise. art. 10. T. x.*

(f) *Plerique enim, quorum auctor Apelles, sicut habes in trigesimo et octavo tomo ejus, has quaestiones proponunt. De Parad. cap. vi. T. i. p. 155. F.*

(g) *Vid. Socr. l. 4. c. 30. Soz. l. 7. c. 25. Thrt. l. 4. c. 7. l. 5. c. 18.*

(b) *In Luc. l. 3. T. i. p. 1326. ter quaterve. Et passim.*

(i) *Unde et Salomon oraculum divinum secutus scripsit in Canticis Canticorum. In Ps. 118. T. i. p. 986. C. Et passim.*

A. D. Canticles : which last he quotes very often,
 374. and explains largely.

2. He (*k*) ascribes to *Solomon* three books only, the Proverbs, the Ecclesiastes, and the Canticles.

3. He likewise quotes often the apocryphal books of the Old Testament, as (*l*) *Baruch*, *Tobit*, the *Maccabees*, *Ecclesiasticus*, *Wisdom*, the (*m*) fourth book of *Esdras*, and sometimes with marks of great respect.

4. He speaks of the book of *Tobit*, as (*n*) a prophetical book. And in like manner

of

(*k*) Unde et Salomonis tres libri ex plurimis videntur electi: Ecclesiastes de naturalibus, Cantica Canticorum de mysticis, Proverbia de moralibus. In *Pf.* 36. *Pr. T. i.* p. 777.

Quid etiam tres libri Salomonis, unus de Proverbiis, alius Ecclesiastes, tertius de Canticis Canticorum, nisi trinae hujus ostendunt nobis sapientiae sanctum Salomonem fuisse solertem? In *Lucam. Pr. T. i.* p. 1262. *A.*

(*l*) In *Pf.* 43. *T. i.* p. 901. In *Pf.* 118. p. 1194. *E.*

(*m*) Si hinc faciunt quaestionem, quod creatum Spiritum dixit, quia creatur Spiritus Esdras docuit, dicens in quarto libro: Et in die secundo iterum creasti spiritum firmamenti. [4. *Esdr.* vi. 41.] De *Sp. S. l. 2. c. vi. T. 2.* p. 643. *C. D.*

(*n*) Lecto prophético libro, qui inscribitur Tobias. &c. De *Tobia cap. i. T. i.* p. 591. *B.*

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of (o) the book of Wisdom, and (p) *Ecclesiasticus*. The last mentioned book he has quoted as (q) a part of the Divine Oracles. He quotes it also as (r) of authority, or by way of proof.

5. Once at least, if not oftener, he has quoted (s) the book of *Ecclesiasticus* as Solomon's: though, as before shewn, he ascribed no more than three books to Solomon. Moreover, in other places (t) he ascribes the book

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of

(o) Prophetæ dicunt: In lumine tuo videbimus lumen. [Pf. xxxv. 10. al. xxxvi. 9.] Prophetæ dicunt: *Splendor est enim lucis æternæ, et speculum sine macula Dei majestatis, et imago bonitatis illius.* [Sap. vii. 26.] *De Fide. l. 1. c. 7. T. 2. p. 453. C.*

(p) Prophetia dicit: *Et tu cum consilio omnia fac.* [Ecclif. xxxii. 19.] *In Pf. xxxvi. T. i. p. 808. C.*

(q) Proprietatis autem generationem esse, oracula divina declarant. Dicit enim Sapientia Dei: *Ex ore Altissimi proditi.* [Ecclif. xxiv. 3.] *De Fide. l. 4. c. 8. T. 2. p. 537. A.*

(r) . . . testimoniis Scripturarum docemur. Siquidem lectum est. [Ecclif. ii. 5.] *In Pf. cxviii. T. i. p. 1224. E.*

(s) Pulcre autem istud exposuit nobis Salomon, dicens: *Narratio justi semper justitia. Stultus autem sicut luna mutatur.* [Ecclif. xxvii. 12.] *In Pf. xxxvi. p. 807. E.*

(t) Considera illum, de quo ait in Ecclesiastico Sirach. *De interpell. Job. l. i. c. iii. T. i. p. 627. E.*

Nam et alibi dixit Sirach Sapientia. *In Pf. cxviii. p. 1135.*

A. D. of *Ecclesiasticus* to *Sirach*. Why (u) he there ^{374.} calls it *Solomon's*, is not certain: whether because it was so called by many, or that he supposed *Sirach's* collection to consist very much of thoughts and observations of King *Solomon*.

6. He has likewise quoted (x) the book of Wisdom, as *Solomon's*, without thinking it to be really his: but, probably, in compliance with a common way of speaking, as it was called *Solomon's Wisdom* by (y) many, the vulgar sort of people, especially.

7. However, from particulars just taken notice of, it appears, that *Ambrose* has quoted the apocryphal books of the Old Testament with tokens of great respect.

III. I. I

(u) *Vid. ib. a Benediclinis annotata. p. 807.*

(x) Quid sit scientia, doceat te Salomon, qui ait de Domino nostro: *Ipse enim mihi dedit eorum quae sunt cognitionem veram.* [Sap. vii. 17.] *In Ps. cxviii. p. 1082. D.*

(y) Alii vero duo [libri] quorum unus Sapiencia, alter *Ecclesiasticus* dicitur, propter eloquii nonnullam similitudinem, ut Salomonis dicantur, obtinuit consuetudo. Non autem esse ipsius, non dubitant doctiores. *Aug. de Civ. Dei. l. 17. c. 20.*

A. D.

374.

*Books of
the N.T.
received
by him.*

III. 1. I formerly (æ) transcribed and translated *Origen's* observations upon St. *Luke's* preface, or introduction to his Gospel, both the *Greek* and the *Latin*. And I then said, that *Ambrose* had the like observations in his explication of the beginning of St. *Luke's* Gospel. I do not intend to translate him. But I shall transcribe below (a) the passage very

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much

(æ) *Vol. 3. p. 315. . . 320.*

(a) Nam sicut multi in illo populo divino infusi spiritu prophetarunt: alii vero prophetare se pollicebantur, et professionem destituebant mendacio: (erant enim pseudoprophetae potius quam Prophetæ, sicut Ananias filius Azor.) erat autem populi gratia discernere spiritus, ut cognosceret quos referre deberet in numerum Prophetarum: quos autem quasi bonus nummularius improbaret, in quibus materia magis corrupta forderet, quam veri splendor luminis resultaret: sic et nunc in Novo Testamento multi Evangelia scribere conati sunt, quæ boni nummularii non probarunt. Unum autem tantummodo in quatuor libros digestum ex omnibus arbitrati sunt eligendum. Et aliud quidem fertur Evangelium, quod duodecim scripsisse dicuntur. Ausus est etiam Basilides Evangelium scribere, quod dicitur secundum Basilidem. Fertur etiam aliud Evangelium, quod scribitur secundum Thomam. Novi aliud scriptum secundum Matthiam. Legimus aliqua, ne legantur. Legimus, ne ignoremus. Legimus, non ut teneamus, sed ut repudiemus: et ut sciamus, qualia sint, in quibus magnifici isti cor exaltant suum. Sed Ecclesia, cum quatuor Evangelii libros habeat,

per

A. D. much at large, that they who are curious
 374. may with the greater ease compare all together.

2. St. *Ambrose's* stile is somewhat more prolix and verbose. But I suppose, none can doubt, that he here copied *Origen*, though he does not mention him. A proceeding, that can very seldom be warrantable in authors. And in this instance it appears not a little strange.

3. However, it is fit, we should observe, that *Ambrose* rejects the Gospel according to the Twelve, the Gospels according to *Basilides*, according to *Thomas*, and according to *Matthias*. And says, that the Church had one Gospel in four books, spread all over the world, and writ by *Matthew*, *Mark*, *John*
 and

per universum mundum Evangelistis redundat. Haereses, cum multa habeant, unum non habent. . . . *Quoniam multi*, inquit, *conati sunt*. Conati utique illi sunt, qui implere nequiverunt. Ergo multos coepisse, nec implevisse, etiam sanctus Lucas testimonio locupletiore testatur, dicens, *plurimos esse conatos*. . . . Non conatus est Matthaeus, non conatus est Marcus, non conatus est Johannes, non conatus est Lucas : sed divino spiritu ubertatem dictorum rerumque omnium ministrante, sine ullo molimine complerunt. *Expos. Ev. Luc. T. i. p. 126, 1265.*

and *Luke*, with the assistance of the Spirit of A. D.
God. 374.

4. He elsewhere likewise says, that (b) there is one Gospel, and four books.

5. In the prologue to his Exposition of St. *Luke's* Gospel he mentions (c) the symbols of the Evangelists, as supposed to be represented by the four living creatures in Rev. iv. 7.

6. In the same prologue, like many others, *Ambrose* (d) admires the transcendent sublimity

R 4

mity

(b) Sed etiam Evangelium unum est, et quatuor libros esse, negare non possumus. *In Ps. xl. T. i. p. 883. B.*

(c) Unde etiam ii qui quatuor animalium formas quae in Apocalypsi revelantur, quatuor Evangelii libros intelligendos arbitrati sunt, hunc librum volunt vituli specie figurari. . . . Et congruit vitulo hic Evangelii liber, qui a sacerdotibus inchoavit. . . . Plerique tamen putant, ipsum Dominum nostrum in quatuor Evangelii libris quatuor formis animalium figurari, quod idem homo, idem leo, idem vitulus, idem aquila comprobatur. *Prolog. in Expos. Luc. n. 7. 8. p. 1264.*

(d) Est enim vere sapientia naturalis in libro Evangelistae [an Evangelii?] secundum Johannem. Nemo enim, audeo dicere, tanta sublimitate sapientiae majestatem Dei vidit, et nobis proprio sermone referavit. Transcendit nubes, transcendit virtutes coelorum, transcendit angelos, et Verbum apud Deum vidit. Quis autem moralius secundum hominem singula persecutus, quam sanctus Matthaeus, qui edidit nobis praecepta

A. D. 374. mity of the begining of St. *John's* Gospel. And on that account seems to give him the preference above the other three Evangelists: though he ascribes also great wisdom to each one of them. In another place he says, that (e) the begining of St. *John's* Gospel confuted all heresies, particularly, *Arianism*, *Sabellianism*, and *Manicheism*.

7. It is said, that (f) *Ambrose* is the first *Latin*, who wrote a *Commentarie* upon St. *Luke's* Gospel. And it is supposed to have been writ in the year 386. *R. Simon* (g) has made remarks upon it.

8. The book of the *Acts* of the *Apostles* is very often quoted by St. *Ambrose*, and not seldom (h) by that title at length.

And

praecepta vivendi? Quid rationabilius illo admirabili copulato, quam quod sanctus Marcus in principio statim locandum putavit? &c. *Ibid.* p. 1262. 1263.

(e) Omnes autem haereses hoc capitulo brevi piscator noster exclusit. *De Fide. l. i. c. 8. p. 454. T. 2.*

(f) . . . quod apud Latinos ipsius tantum, et non alterius in Lucam commentarius fertur. *Rafin. Invektiv. in Hieron. ap. Hieron. T. 4. p. 432.*

(g) *Hist. Crit. des Commentateurs du N. T. ch. 14. p. 206. . . . 209.*

(h) Ut legimus in Actibus Apostolorum. *In P. xi. n. 37. T. i. p. 882.*

And (i) it is ascribed by him to St. A. D.
 Luke. 374.

9. He supposes (k) St. *Luke* to be the brother, intended by St. *Paul* 2. Cor. viii. 18. whose praise is in the gospel, throughout all the churches.

10. This *Italian* Bishop received fourteen epistles of the Apostle *Paul*. Concerning which I need not add any thing farther in particular, than that (l) he has quoted the epistle to the *Ephesians* expressly with that inscription: and (m) that he often quotes the epistle to the *Hebrews*, as *Paul's*, without hesitation.

11. He

(i) Et adversum apostolos in Actibus eorum, quod seniores Israel convenerunt, Petrus sanctus, et Lucas Evangelista testantur. [Cap. iv. 1. et seqq.] In *Pf. cxviii. n. 14. p. 1135.*

(k) Denique etiam a sancto apostolo Paulo testimonium meruit diligentiae. Sic enim laudat Lucam: *Cujus laus*, inquit, *est in evangelio per omnes ecclesias.* *Expos. Ev. Luc. l. i. n. 11. p. 1269. E.*

(l) Sicut et Apostolus scribens ad Ephesios ait. *De Sp. S. l. i. c. 6. T. 2. p. 616. C. D.*

(m) Ad Hebraeos scribens Apostolus dicit. *De Sp. S. l. 3. c. 8. p. 674. F.*

Apostoli illud exemplum est: non est meum. [Hebr. i. 3.] *De Fide l. i. c. 13. T. 2. p. 460. A.*

A. D.

374.

11. He frequently quotes the first epistle of *Peter*, and the first epistle of *John*: and sometimes, as (*n*) if they were the only epistles of those Apostles. Nevertheless he has also quoted (*nn*) the second epistle of *Peter*.

12. In the *Benedictin* edition of St. *Ambrose's* works is put a reference to the 7. verse of St. *John's* second epistle. But (*o*) the quotation, I think, better suits the words of 1. *John* iv. 3.

13. Mill

(*n*) Unde praeclare Petrus de Domino Jesu in epistola sua posuit. [1. Pet. ii. 23.] In *Pf. xxxvii. n. 45. T. i. p. 835.*

... quia caritas est Deus, ut dixit Johannes in epistola. In *Pf. xxxviii. n. 10. p. 846.*

Alibi quoque Johannes in epistola sua dicit. *De Fide. l. i. c. 8. T. 2. p. 454. E.*

Accipe tamen quid etiam scripserit Evangelista Johannes in epistola sua, dicens: [1. Jo. v. 20.] *De Fide. l. i. c. 17. p. 467. A. B.*

(*nn*) Et Petrus vult nos, ut legimus, divinae confortes fieri naturae. [2. Pet. i. 4.] *De Fide l. i. c. 19. T. 2. p. 469. C. Vide eund. loc. iterum citat. De Fide l. v. c. 14. p. 583. A. et de Sp. S. l. i. c. 6. p. 616. F.*

Etiam Petrus sanctus adseruit, dicens: *Quapropter satagite, fratres, certam vestram vocationem et electionem facere. &c.* [2. Pet. i. 10. 11.] *De Fide. l. 3. c. 12. p. 514. A.*

(*o*) Omnis qui negat Jesum Christum in carne venisse, de Deo non est. *Expos. Ev. Luc. T. i. p. 1337. B.*

13. *Mill* for proving, that *Ambrose* received the epistle of St. *James*, quotes (*p*) a book, ^{374.} not (*q*) generally allowed to be his. There is supposed to be a reference (*qq*) to *James* i.

14. in an acknowledged work.

14. He expressly quotes the epistle of (*r*) *Jude*.

15. I suppose it cannot be doubted, that he received all the Catholic Epistles.

16. *Ambrose* very often quotes the book of the Revelation, and ascribes it (*s*) to *John* the Apostle and Evangelist.

17. Upon

(*p*) Unde . . . Ambrosius Mediolani. . . Tract. de Mansionibus filiorum Israel, mansionem 18. epistolam Jacobi tamquam Apostoli citavit. *Mill. Prolegom. n. 206.*

(*q*) Vid. *Benedictin. Monitum. T. 2. in Append. p. 1. 2.*

(*qq*) Vinculis enim peccatorum suorum unusquisque constringitur, sicut ipse legisti. In *Pf. cxviii. T. i. p. 1071. B.* Vid. *Jac. i. 14.*

(*r*) . . . cui dictum est ab angelo Michaelis in epistola Judae: Imperet tibi Dominus. [ver. 9.] *Exp. Ev. Luc. T. i. p. 1393. D.*

(*s*) Et ideo fortassis Johanni Evangelistae coelum apertum, et albus equus est demonstratus. [Ap. xix. 12. . . 16.] In *Pf. xl. p. 878. A.*

Quomodo igitur adscendamus ad coelum, docet Evangelista, qui dicit. . . [Apoc. xxi. 10.] *De Virginitat. cap. 14. T. 2. p. 234. D.*

A. D.

374.

17. Upon the whole, we see, that this celebrated Bishop of *Milan*, in the later part of the fourth centurie, received all the books of the New Testament, which we receive, without any other. For there appears not in his works any particular regard to writings of *Barnabas*, or *Clement*, or *Ignatius*, or to the *Recognitions*, or *Constitutions*. From whence we may reasonably conclude, that these just mentioned writings were not esteemed of authority by himself, or other Christians at that time.

Respect
for the
Scriptures.

IV. His respect for the sacred Scriptures is manifest. *Ambrose* was called to the episcopate from a secular course of life. For which reason he begs of God, to (t) give him application and necessarie care to understand the Scriptures. He (u) proves what he advances

(t) Sed tantummodo intentionem et diligentiam circa scripturas divinas opto adsequi. *De Offic. Ministr. l. i. c. 1. T. 1. p. 3.*

(u) Sed nolo argumento credas, sancte Imperator, et nostrae disputationi. Scripturas interrogemus. Interrogemus Apostolos, interrogemus Prophetas, interrogemus Christum. *De Fide. l. 1. c. 6. T. 2. p. 451. C.*

Satis

vances by texts of Scripture, and does not A. D. otherwise expect to be regarded. And (x) ³⁷⁴ he supposeth it to have been the practise of Christians in ancient times, to form their belief by the Holy Scriptures. *Ambrose* (y) was a great admirer of the Psalms: upon divers of which he wrote Commentaries, particularly upon the 119. Psalm, which are generally well esteemed.

V. Divisions of Scripture found in him are *General* such as these. Prophets (z) and Apostles, *Titles and Divisions.* Old and New Testament: The (a) Prophetical and Evangelical Scriptures. The (b) Law

Satis, ut arbitror, libro superiore, sancte Imperator, . . . Scripturarum lectionibus approbavimus. *De Fide. l. 2. Prolog. p. 471. B.*

(x) Sic nempe nostri secundum Scripturas dixerunt patres. *De Fide. l. i. c. 18. p. 467. C.*

(y) Etenim licet omnis Scriptura divina Dei gratiam spiret, praecipue tamen dulcis Psalmorum liber. *In Ps. i. Praef. n. 4. T. i. p. 738.*

(z) Clamat Propheta sempiternum, clamat et Apostolus sempiternum. Plenum est Vetus Testamentum testimoniis Filii sempiterni, plenum est Novum. *De Fide. l. i. c. 8. T. 2. p. 454. C.*

(a) In quo nobis Propheticae Scripturae et Evangelicae suffragantur. *Expos. Luc. l. i. p. 1277. F.*

(b) Lex et Prophetae cum Evangelio congruentes. *De Fide. l. i. c. 13. p. 460. D.*

A. D. Law and the Prophets, agreeing with the ^{374.} Gospel. The (c) Gospel, the Apostle, and the Prophets.

Select
Passages.

VI. There are some other things in *Ambrose*, which may be reckoned worthie of notice.

1. He quotes (d) Mark xvi. 15. Therefore he had in his copies the later part of that chapter.

2. *Ambrose* (e) had in his copies the passage concerning the adulterous woman, which we now have in the 8. chapter of St. *John's* Gospel.

3. He quotes 2. Tim. i. 14. after this manner: *That (f) good thing, which was committed unto thee, keep by the Holy Ghost, which is given to us.*

4. He

(c) Cum igitur in Evangelio, in Apostolo, in Prophetis generationem Christi legerimus. *De Fide. l. i. c. 14. p. 462. D.*

(d) Audivimus enim legi, dicente Domino: *Ite in orbem universum, et praedicate evangelium universae creaturae.* *De Fide. l. i. c. 14. p. 461. D.*

(e) *Vid. ep. 25. et 26. T. 2. p. 892. . . 894.*

(f) Bonum depositum custodi per Spiritum Sanctum, qui datus est nobis. *Exp. Ev. Luc. l. i. T. i. p. 1270. A.*

4. He (*g*) seems not to have had the heavenly witnesses, in his copies of the fifth chapter of St. *John's* first epistle. A. D. 374.

5. He (*b*) speaks of various readings in the Latin copies of the New Testament: some of which likewise he says had been corrupted. And he appeals to the original *Greek*.

(*g*) Et ideo hi tres testes unum sunt, sicut Johannes dicit: *Aqua, sanguis, et Spiritus*. Unum in mysterio, non in natura. Aqua igitur est testis sepulturae, Sanguis testis est mortis, Spiritus testis est vitae. *De Sp. S. l. i. T. 2. c. 6. p. 616. C.*

Alibi quoque Evangelista: *Per aquam, inquit, et Spiritum venit Christus Jesus, non solum in aqua, sed per aquam et sanguinem. Et Spiritus testimonium dicit, quoniam Spiritus est veritas: quia tres sunt testes, Spiritus, aqua, sanguis. Et hi tres unum sunt.* *De Sp. S. l. 3. c. x. al. xi. p. 678. D.*

(*b*) Quod si quis de Latinorum codicum varietate contendit, quorum aliquos perfidi falsaverunt, Gracos inspiciat codices, et advertat, quia ibi scriptum est: *Οἱ πνεύματι θεοῦ λατρεύοντες*. Quod interpretatur Latinus: *Qui Spiritui Dei servimus.* *De Sp. S. l. 2. c. x. p. 642. D. Conf. Mill. et Wolff. ad Philip. iii. 3.*



CHAP. CVII.

The PRISCILLIANISTS,

- I. *Jerome's Chapter of Priscillian.* II. III. *Two Chapters more of Jerome concerning Latronian and Tiberian, followers of Priscillian.* IV. *A Chapter of Isidore of Seville concerning Idacius, one of Priscillian's Accusers.* V. *The Time of the Rise of Priscillianism.* VI. *The Historie of Priscillian, and of his Prosecution and Execution at Treves, together with divers of his Friends and Followers, extracted from Sulpicius Severus.* VII. *An Apologie for Priscillian and his Friends, in divers Remarks upon that Extract.* VIII. *The Sentiments of the Priscillianists concerning the Scriptures, and upon other Points.* IX. *Charges of Falshood and Lewdnesse brought against them by Jerome*

(a) Pr
Ithacii T
opuscula
hodie a r
quibus I
aliis, no

rome and Augustin considered. X. The like in Pope Leo. XI. An Article of Philaster in their Favour. XII. The Conclusion.

I. SAYS *Jerome*: “ *Priscillian* (a) Bishop A. D. 378.
 “ of *Abila*, who by means of the *Priscil-*
 “ faction of *Hydatius* and *Ithacius* was put *lian.*
 “ to death at *Treves* by order of the usurper
 “ *Maximus*, wrote many small pieces, some
 “ of which have reached us. To this day
 “ he is accused by some, as having been of
 “ the *Gnostic* heresie, holding the same prin-
 “ ciples with *Basilides* and *Marcion*, men-
 “ tioned by *Irenaeus*. Others defend him,
 “ saying, that he did not hold the opinions
 “ imputed to him.”

Jerome here says, that *Priscillian* had writ many small pieces. And he seems to say, that he had seen some of them. I do not recollect any thing of them to be now extant, except

S some

(a) *Priscillianus Abilae episcopus, qui factione Hydatii et Ithacii Treveris a Maximo tyranno caesus est, edidit multa opuscula, de quibus ad nos aliqua pervenerunt. Hic usque hodie a nonnullis Gnosticae, id est, Basilidis et Marcionis, de quibus Irenaeus scripsit, haereseos accusatur, defendentibus aliis, non eum ita sensisse, ut arguitur. De V. I. cap. 121.*

A. D. some passages of an Epistle of his cited by
 378. *Orosius* in his *Commonitorium*, or *Memoir*,
 sent to *Augustin*. And they appear not a
 little obscure.

II. I must proceed to transcribe the two
 following chapters of *Jerome's* Catalogue, as
 nearly connected with the former, and be-
 cause they will be of use to us hereafter.

*Latro-
 nian.*

“ *Latronian* (*b*) of *Spain*, a learned man,
 “ and for his poetical writings fit to be com-
 “ pared with the ancients, was also put to
 “ death at *Treves*, together with *Priscillian*,
 “ *Felicissimus*, *Julian*, and *Euchrocia*, leaders
 “ of the same faction. The monuments of
 “ his wit are still extant, writ in divers kinds
 “ of metre.”

Jerome therefore must have seen likewise
 some of the works of *Latronian*, as well as
 of *Priscillian*, though none of them have
 come down to us.

III. “ *Ti-*

(*b*) *Latronianus*, provinciae Hispaniae, valde eruditus, et
 in metrico opere veteribus componendus, caesus est et ipse *Tre-*
viris, cum *Prisciliano*, *Felicissimo*, *Juliano*, *Euchrocia*, ejus-
 dem factionis auctoribus. Exstant ejus ingenii opera diversis
 metris edita. *Ib. cap. 122.*

III. “ *Tiberian* (c) of *Baetica*, accused A. D.
 “ of the same heresie with *Priscillian*, wrote 378.
 “ an Apologie for himself in a pompous and *Tiberian*,
 “ labored stile. Afterwards, when his friends
 “ had been put to death, wearie of his exile,
 “ he changed his mind, and, to use the
 “ words of Scripture, *the dog is returned to*
 “ *his own vomit again*, he persuaded his
 “ daughter, though a virgin devoted to
 “ Christ, to enter into the state of mar-
 “ riage.”

The last sentence in that chapter is not clear. I find it differently translated. *Du Pin* (d): “ After the death of his friends
 “ overcome by the tiresomnesse of a long ex-
 “ ile, he married a young woman consecra-
 “ ted to Christ.” *Tillemont*: “ At (e) length
 S 2 “ he

(c) *Tiberianus Baeticus* scripsit pro suspicione qua cum *Prisciliano* accusabatur haereseos Apologeticum tumentum compositoque sermone. Postea, post suorum caedem taedio victus exilii mutavit propositum, et juxta sanctam Scripturam, canis reversus ad vomitum suum, filiam, devotam Christo virginem, matrimonio copulavit. *Ib. cap. 123.*

(d) *Bib. des Aut. Ec. T. 2. p. 241.*

(e) Il se lassa enfin de son exil, et quitta le parti qu'il avoit embrassé. Mais tombant dans une nouvelle faute, (pour mon-
 trer

A. D. 378. " he was wearie of his exile, and quitted the
 " party which he had embraced. But falling
 " into a new fault (to shew that he was
 " no longer a Priscillianist) he married his
 " daughter, who had consecrated her virgi-
 " nity to Christ." Some would have it, that
 he married his own daughter. But (f) sure-
 ly, without reason.

IV. As *Jerome* in the chapter just tran-
 scribed speaks of an Apologie writ by *Tibe-
 rian*, it may not be amiss to add here a chap-
 ter of *Isidore of Seville*, in his book of Eccle-
 siastical Writers, concerning *Idacius*, one of
Priscillian's accusers. He is different from
Ithacius the Chronologer, who (g) flourished
 about

trer qu' il n' estoit plus Priscillianiste,) il maria sa fille, qui
 avoit consacré sa virginité à J. C. *Les Priscillianistes. Art.*
ix. fin. T. 8.

(f) *Matrimonio copulavit.*] Id est, coegit, ut nuberet.
 Sic enim explicat Sophronius, ne quis accipiat illum suam ip-
 sus duxisse filiam. *Erasmi Scholion, ap. Fabric. Bib. Ec.*
Vid. ibid. Mariāni et aliorum annotationes.

(g) *Idacius*, seu *Hydatius*, gente Hispanus, patria Gallae-
 cus, domo Lemicensis, . . Episcopus, claruit anno 445 . .
 Obiit anno 468. vel sequente, admodum grandaevus. Scrip-
 sit Chronicon ab anno 379. ad ann. 428. . . idque postea ad
 annum

about the year 445. though *S. Basnage* (b) A. D.
378. speaks of the Chronologer as one of the accusers of *Priscillian*. However, in another place (i) he speaks of him agreeably to the present sentiments of other learned moderns.

Says *Isidore*: “*Idacius* (k) a *Spanish* Bishop, wrote a book, which was a sort of an Apologie. In which he shewed the detestable doctrines of *Priscillian*, and his magical arts, and shameful lewdness. And he says, that one *Mark* of *Memphis*, a great

S 3 “ Magician,

annum 467. produxit. *Cav. H. L. T. i. p. 438. Et Conf. Pagi ad ann. 469. n. v. vi. et A. 431. n. lxi. Du Pin. T. 3. P. 2. p. 232.*

(b) Magni quidem in ea re momenti est Idacii auctoritas, qui de miseri Priscilliani accusatoribus existimatur. Ad annum vero Theodosii ix. scribit in Chronico. . . *S. Basn. ann. 386. n. xi. Vid. eund. ad ann. 387. n. vi.*

(i) *Vid. ann. 468. n. v.*

(k) Idacius Hispaniarum episcopus, cognomento et eloquio Clarus, scripsit quemdam librum sub Apologetici specie: in quo detestanda Priscilliani dogmata, et maleficiorum ejus artes, libidinumque ejus probra, demonstrat: ostendens, Marcum quemdam Memphiticum, magiae scientissimum, discipulum Manis fuisse, et Priscilliani magistrum. Hic autem cum Ursacio episcopo, ob necem ejusdem Priscilliani, cujus accusatores exstiterant, Ecclesiae communione privatus, exilio condemnatur, ibique diem ultimum obiit, Theodosio majore et Valentiniano regnantibus. *Isid. De Script. Ec. cap. 2.*

A. D. 378. " Magician, and disciple of *Manes*, was *Priscillian's* master. This *Idacius*, together
 " with the Bishop *Ursacius*, on account of
 " the death of *Priscillian*, whose accusers
 " they had been, was deprived of the com-
 " munion of the Church, and sent into ban-
 " nishment, where he died in the time of
 " *Theodosius* the elder and *Valentinian*.

So writes *Isidore* of *Seville*, if he may be relied upon. It is a pity, that *Jerome* did not give an account of this work, if *Ithacius* or *Idacius* was the author of it. *Cave* (l) supposes *Idacius*, Bishop of *Emerita*, to be meant by *Isidore*. *Tillemont* (m) thinks, that *Ithacius*, whom *Sulpicius* calls Bishop of *Sossuba*, was the author of this book. Which to me also seems more probable. However this is a thing of small moment.

The rise
of Priscil-
lianism.

V. As *Priscillian* was the author of a sect in the fourth centurie, which made a great noise in the world, and subsisted a good while,

(l) *Idacius Clarus*, diversus ab *Ithacio* episcopo *Sossubensi*, arbis cujusdam, forsan *Emeritae* episcopus, claruit anno 385. *H. L. T. i. p. 280.*

(m) *Les Priscillianistes. art. 13. et note iv. T. 8.*

while, I have judged it not improper, to ^{A. D.} give a distinct account of him, and his fol-^{378.}lowers.

We are not exactly informed of the time of the rise of this sect. *Tillemont* (n) placeth it in 379. And it must be owned that * *Prosper*, in his Chronicle, speaks of it under the year 379. when *Ausonius* and *Olybrius* were Consuls. Nevertheless he needs not to be understood to say precisely, that in that year, but only at that time, or about that time appeared the heresie of *Priscillianism*. And I think, we may form a different computation. A council was called at *Saragossa* upon occasion of it in 380. as will be seen presently. Which may induce us to think, it first appeared four or five years sooner, perhaps, in 375. or 376. For nothing gets to a head, and becomes formidable at once. However I have dated it no higher than 378.

S 4

VI. Says

(n) *Ibid. art. 3.*

* Ea tempestate Priscillianus episcopus de Gallaecia ex Manichaeorum et Gnosticorum dogmate haeresim sui nominis condidit. *Prosp. ap. Scal. Thes. p. 188.*

A. D.
378.

Extract
from Sul-
picius Se-
verus.

VI. Says *Sulpicius Severus*, whom I now intend to transcribe very largely: "*Mark* (o) " a Magician of *Memphis* in *Egypt*, coming " into *Spain*, perverted *Agape*, a woman of " quality, and *Elpidius* the Rhetorician. They " instructed *Priscillian*."

Whether this be quite right, I dare not take upon me to determine. For *Sulpicius*, who mentions these particulars, had just before said, that (p) the origin of the sect was doubtful and obscure. And he himself more than once calls (q) *Priscillian* the author of it. However, it must be owned, that *Isidore* above cited relates as from *Ithacius*, that *Mark*, a Magician of *Memphis*, was *Priscil-*
lian's

(o) Primus eam intra Hispanias Marcus intulit, Egipto profectus, Memphis ortus. Hujus auditores fuere Agape quaedam non ignobilis mulier et rhetor Elpidius. Ab his Priscillianus est institutus. *S. Sever. Hist. Sacr. l. 2. cap. 46. al. 61. sub in.*

(p) Namque tum primum infamis illa Gnosticorum haereticis intra Hispanias deprehensa. . . . Origo istius mali oriens ab Aegyptiis. Sed quibus ibi initiis coaluerit, haud facile est differere. *Ibid.*

(q) Priscillianum . . . principem malorum omnium. *Id. c. 47. al. 63.*

Ceterum . . . non repressa est haereticis, quae illo auctore proruperat. *c. 51. al. 66.*

lian's master. And *Jerome* in one of his A. D. letters says, that (r) *Agape* taught *Elpidius*, ^{378.} and he *Priscillian*.

“ When (s) this sect was considerably en-
 “ creased, as the historian proceeds, and
 “ many men and women, some of them of
 “ high rank, had embraced it's tenets, and
 “ several Bishops, particularly *Instantius* and
 “ *Salvianus*, had declared in favour of it;
 “ *Hyginus*, Bishop of *Corduba*, in whose
 “ neighborhood especially it prevailed, gave
 “ information of it to *Idacius* Bishop of *Eme-*
 “ *rita*. Who immediatly engaged in the
 “ affair,

(r) In Hispaniis Agape Elpidium, mulier virum, caecum caeca, duxit in foveam, successoremque sui habuit Priscillianum. *Ad. Ctesiph. ep. 43. T. 4 p. 477.*

(s) Is ubi doctrinam exitiabilem adgressus est, multos nobilium, pluresque populares, auctoritate persuadendi, et arte blandiendi, allicuit in societatem. Ad hoc mulieres novarum rerum cupidae, fluxa fide, et ad omnia curioso ingenio, catervatim ad eum confluebant. . . Jamque paulatim perfidiae istius tabes pleraque Hispaniae pervaserat. Quin et nonnulli episcoporum depravati. Inter quos Instantius et Salvianus Priscillianum non solum consensione, sed sub quadam etiam conjuratione susceperant. Quo Adyginus [Hyginus] episcopus Cordubensis, ex vicino agens, comperto, ad Idacium Emeritae civitatis sacerdotem refert. Is vero sine modo, et ultra quam oportuit,

A. D. 378. " affair, and acted with such heat and violence, as was more likely to exasperate than reclaim men. Indeed he may be compared to a man, who thrusts a lighted torch into combustible matter."

" After there had been a great deal of contention, and many warm disputes, a Synod was convened at *Saragossa*. [In 380.] Where also the Bishops of *Aquitain* were present. But *Priscillian* and his friends refused to appear." Possibly, because they had already had experience of the unequal judgements of men: or because they were determined to follow their own convictions. Sentence therefore was passed upon them in their absence. In that sentence were included *Instantius* and *Salvian* Bishops, *Elpidius* and *Priscillian* laymen. It was added,

oportuit, Instantium sociosque ejus laceffens, facem quamdam nascenti incendio subdidit: ut exasperaverit malos, potius, quam compresserit. *Ibid. cap. 46. al. c. 61. et 62.*

Igitur post multa inter eos, et digna memoratu certamina, apud Caesaraugustam synodus congregatur. Cui tum etiam Aquitani episcopi interfuere. Verum haeretici committere se judicio non ausi, in absentes tum lata sententia, damnatique Instantius et Salvianus Episcopi, Elpidius et Priscillianus laici.

“ added, that if any received the condemned
 “ persons to communion, he should be liable
 “ to the same sentence. And it was ordered,
 “ that *Ithacius* Bishop of *Sossuba* should no-
 “ tify the decrees of the Council to others,
 “ and particularly should take care that *Hy-*
 “ *ginus* be excommunicated : Who, though
 “ he had first informed against them, had
 “ since received the heretics to communion.
 “ Hitherto *Priscillian* was a Layman. But
 “ now *Instantius* and *Salvian*, who were his
 “ steady friends, thought it best to make
 “ him Bishop of *Abila*, who was the chief
 “ leader of the sect. After this *Idacius* and
 “ *Ithacius*,

A. D.
378.

laici. Additum etiam, ut, si quis damnatos in communionem
 recepisset, sciret, in se eandem sententiam promendam. At-
 que id Ithacio Sossubenſi episcopo negotium datum, ut decre-
 tum Episcoporum in omnium notitiam deferret, maximeque
 Hyginum extra communionem faceret : qui cum primus om-
 nium infectari palam haereticos coepisset, postea turpiter de-
 pravatus in communionem eos recepisset. Interim Instantius
 et Salvianus, damnati iudicio sacerdotum, Priscillianum etiam
 laicum, sed principem malorum omnium, una secum Caesa-
 raugustana Synodo notatum, ad confirmandas vires suas Epif-
 scopum Labinensi oppido constituunt : rati nimirum, si homi-
 nem acrem et callidum sacerdotali auctoritate armassent, tu-
 tiores fore sese. Tum vero Idacius atque Ithacius acrius in-
 stare,

A. D. 378. " *Ithacius*, desirous to put an end to the
 " affair, before it prevailed too much, im-
 " prudently applied to the secular powers.
 " They therefore went to the Emperour:
 " and presenting requests unbecoming the
 " episcopal character they obtained a rescript
 " from *Gratian*: that all heretics should not
 " only be excluded from the churches, and
 " from the cities where they dwelt, but
 " from the whole extent of the Roman Em-
 " pire. Which obliged many of these *Gnos-*
 " *tics* to abscond, or flee from the usual
 " places of their abode."

" In this extremity *Instantius*, *Salvian*
 " and *Priscillian*, went to Rome in order to
 " clear themselves before *Damasus*, then
 Bishop

stare, arbitantes posse inter initia malum comprimi: sed pa-
 rum sanis consiliis seculares judices adeunt, ut eorum decretis
 atque executionibus haeretici urbibus pellerentur. Igitur post
 multa et foeda Idacio supplicante, elicitur a Gratiano tum
 Imperatore rescriptum, quo universi haeretici excedere non
 ecclesiis tantum et urbibus, sed extra omnes terras propelli
 jubebantur. Quo comperto, Gnostici diffisis rebus suis, non
 ausi judicio certare, sponte cessere, qui episcopi videbantur.
 Ceteros metus disperfit. *Ib. cap. 47. al. c. 62. et 63.*

At tum Instantius, Salvianus et Priscillianus, Romam pro-
 secti, ut apud Damasum, Urbis ea tempestate Episcopum, ob-
 jecta

" Biff
 " had
 " jour
 " plac
 " De
 " ther
 " the
 " of
 Her
 makes
 ling:
 particu
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 cerning
 been w
 cured
 travelli

jecta purg
 fuit: ubi
 diae femin
 et religio
 Bardigala
 aliquantif
 iter coept
 uxoribus,
 ac filia ej

“ Bishop of that city, of the charges that
 “ had been brought against them. In their
 “ journey they made converts at several
 “ places. When they came to *Bourdeaux*,
 “ *Delphinus* the Bishop would not suffer
 “ them to make any stay there. However,
 “ they were entertained at the country-seat
 “ of *Euchrocia*.”

Here the historian, whom I transcribe, makes reflexions upon their manner of travelling: they having women in their companie, particularly *Euchrocia*, wife, or widow of *Elpidius*, and her daughter *Procula*. Concerning whom too it was said, that she had been with child by *Priscillian*, and had procured an abortion. Indeed such a way of travelling will be liable to some censures, though

jecta purgant. Sed iter eis praeter interiorem Aquitaniam fuit: ubi dum ab imperitis magnifice suscepti, sparsere perfidiae semina. Maximeque Elufanam plebem, fane tum bonam et religioni studentem, pravis praedicationibus pervertere. A Burdigala per Delphinum repulsi, tamen in agro Euchrociae aliquantisper morati, infecere nonnullos suis erroribus. Inde iter coeptum ingressi, turpi fane pudibundoque comitatu, cum uxoribus, atque alienis etiam feminis, in quis erat Euchrocia, ac filia ejus Procula: de qua fuit in sermone hominum, Priscilliani

A. D. ^{378.} though people behave with the utmost purity and sobriety. But possibly the violent proceedings of *Ithacius* might dispose some of *Priscillian's* friends to accompany him in this journey, as the only means of their safety. And they might be unwilling to be left behind at that season. *Euchrocia* in particular, whose habitation was at *Bordeaux*, or near it, might be under some apprehensions from *Delphinus*, Bishop of *Bordeaux*, and one of those Bishops of *Aquitain*, who was present at the late Council at *Saragossa*, and had joyned in the sentence of condemnation there passed upon *Priscillian*, and his adherents.

“ When

cilliani stupro gravidam, partum sibi graminibus abegisse. Hi ubi Romam pervenere, Damaso se purgare cupientes, ne in conspectum quidem ejus admissi sunt. Regressi Mediolanum, aeque adversantem sibi Ambrosium repperunt. Tum vertère consilia, ut, quia duobus Episcopis, quorum ea tempestate summa auctoritas erat, non illuserant, largiendo et ambiendo ab Imperatore cupita extorquerent. Ita corrupto Macedonio, tum Magistro Officiorum, rescriptum eliciunt: quo calcatis quae prius decreta erant, restitui ecclesiis jubebantur. Hoc freti Instantius et Priscillianus repetivere Hispanias. Nam Salvianus in Urbe obierat. Ac tum sine ullo certamine ecclesias, quibus praefuerant, recepere. *Ib. cap. 48. al. c. 63. et 64.*

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“ When they came to Rome, desirous A. D.
 “ to clear themselves to *Damasus*, he would 378.
 “ neither hear them, nor see them. From
 “ thence therefore they went back to *Milan*.
 “ But neither would *Ambrose* hear their apo-
 “ logie. Whereupon they altered their de-
 “ sign of trying Bishops, and applied to
 “ Court. Where they obtained a repeal of
 “ the forementioned rescript of *Gratian*,
 “ with an order, that they should be re-
 “ stored to their churches.”

Sulpicius says, that this was owing to sums
 of money, wherewith they bribed the Em-
 perours officers. Whether this be truly said,
 or not, there are no writings of *Priscillian*,
 or his friends, remaining, to give us any infor-
 mation. But this rescript seems to have con-
 tinued in force in *Spain* throughout the reign
 of *Gratian*, and the reigns of *Theodosius* and
Valentinian to the time of (A) *Henorius*.

For

(A) That edict of *Gratian* is by *Baronius* esteemed a great
 crime: for which God suffered him to be afterwards assassi-
 nated by *Maximus*. Immane profecto piaculum, quo sugges-
 sione Macedonii Gratianus Princeps maxime pius, ejus, quod
 pie sancteque sanxerat, praevaricator est factus. Ex quo qui-
 dem

A. D. ^{378.} For we find, from the first council of Toledo, in 400. (of which more hereafter) that the *Priscillianist* Bishops of that countrey were then in possession of their sees.

“ Now then *Instantius* and *Priscillian* re-
 “ turned to *Spain*, and took possession of
 “ their churches without difficulty. But
 “ *Salvian* had died at Rome.”

“ *Volventius* (t) the Proconsul, paying a
 “ due regard to *Gratian's* rescript, favored
 “ them. And *Ithacius*, who still had a mind
 “ to be troublesome, was checked, and was
 “ in danger of being taken up, as a disturber
 “ of the peace of the churches. He there-
 “ fore went away into *Gaul*.” Soon after
 this

dem facinore sibi necem comparavit. Nam ad immane se-
 lus vindicandum, et haereticos libera voluntate indulgentia
 Gratiani vagantes comprimendos, atque digna animadversione
 plectendos, suscitavit adversus eum Deus Maximum Tyrannum,
 qui Imperatori necem tulit, et in principes haereticorum
 gladio animadvertit. *Baron. Ann. 381. n. cx.*

(t) Verum Trachio [Ithacio] ad resistendum non animus,
 sed facultas defuit: quia haeretici corrupto Volventio Procon-
 sule vires suas confirmaverant. Quinetiam Ithacius ab his
 quasi perturbator ecclesiarum reus postulatus, jussusque per a-
 trocem executionem deduci, trepidus profugit in Gallias...

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this *Maximus*, a *Spaniard*, who had assumed the purple in *Britain*, invaded *Gaul*, and also became master of *Spain*, and had *Gratian* assassinated in August or September 383. “ When *Maximus* made his public entrance at *Treves*, *Ithacius* was there. And in a short time he presented to the usurping Emperour a petition against *Priscillian* and his adherents, filled with invidious charges of many crimes. Whereupon the Emperour appointed a Council to be held at *Bourdeaux*, and sent orders to the Prefect of *Gaul*, and the Vicar of *Spain*, to take care that all persons concerned should appear there. *Instantius* was first heard, and his defense being judged invalid, he was de-

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“ posed.

A. D.
378.

Jam rumor incesſerat, Clementem Maximum intra Britannias ſuſſiſſe imperium, ac brevi in Gallias erupturum. Ita tum Ithacius ſtatuit, licet rebus dubiis, novi Imperatoris adventum exſpectare: interim ſibi nihil agitandum. Igitur ubi Maximus oppidum Trevirorum victor ingreſſus eſt, ingerit preces plenas in Priscillianum ac ſocios ejus invidiae atque criminum. Quibus permotus Imperator, datis ad Praefectum Galliarum atque Vicarium Hiſpaniarum literis, omnes omnino, quos labes illa involverat, deduci ad Synodum Burdegalenſem jubet. Ita deducti Inſtantius et Priscillianus: quorum Inſtantius prior juſſus cauſam diſcere, poſtquam ſe parum expurgabat, indignus eſſe

A. D. 378. posed. *Priscillian*, declining the judgement of the Bishops, appealed to the Emperour."

Priscillian might think he had good reason to decline the judgement of the Synod of *Bordeaux*: forasmuch as *Delphinus*, Bishop of that city, had already declared against him at the Council of *Saragossa*. This Council of *Bordeaux* was held in 384. or rather in 385.

" The affair was now brought before the Emperour. And the Bishops *Idacius* and *Ithacius*, the accusers, were very forward to appear. Here *Sulpicius* says, he would not blame their zeal against heretics, if they had not been too intent upon victory:" intimating, I think, that there was some-

esse episcopatu pronuntiatus est. Priscillianus vero, ne ab Episcopis audiretur, ad Principem provocavit. Permissumque id nostrorum inconstantia. . . Cap. 49. al. c. 64.

Ita omnes, quos causa involverat, ad Regem deducti. Secuti etiam accusatores, Idacius et Ithacius Episcopi: quorum studium in expugnandis haereticis non reprehenderem, si non studio vincendi plus quam oportuit certassent. . . Namque tum Martinus apud Treveros constitutus, non desinebat increpare Ithacium, ut ab accusatione desisteret: Maximum orare, ut sanguine infeliciam abstinere: satis superque sufficere, ut

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somewhat blamable in their manner of proceeding. He here also gives a very indifferent character of *Ithacius*, which I may take farther notice of hereafter. “ *Martin* Bishop of *Tours* had occasion to come to *Treves* at this time. And he did not cease to reprove *Ithacius*, and to charge him to give over the prosecution. He also waited on the Emperour, and entreated him, not to touch the lives of these unhappy men. It was sufficient, he said, and more than sufficient, that heretics be expelled from the churches by the authority of Bishops. But it was a new and unheard of thing, that a secular judge should take cognizance of the affairs of the Church. In a word, as long as *Martin* was at *Treves*, the hearing was deferred. And when he was going away, with a resolution that can never be too much commended, he demanded, and obtained a promise from the Empe-

A. D.

378.

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“ rour,

Episcopali sententia haeretici judicati ecclesiis pellerentur: novum esse et inauditum nefas, ut causam Ecclesiae judex seculi judicaret. Denique, quoad usque Martinus Treveris fuit, dilata cognitio est. Et mox discessurus, egregia auctoritate a Maximo

A. D.

378.

" rour, that nothing should be done to affect
 " the lives of those persons. But afterwards
 " the Emperour being misled by the Bishops
 " *Magnus* and *Rufus*, and diverted by them
 " from the milder counsels first resolved up-
 " on, referred the hearing of the cause to the
 " Prefect *Evodius*, a man of a morose and
 " severe disposition. There were two hear-
 " ings of the cause before him. And *Prif-*
 " *cillian* being convicted of practising magic,
 " and not denying, that he had taught ob-
 " scene doctrines, and held nocturnal assem-
 " blies with lewd women, and been wont
 " to pray naked among them; *Evodius* pro-
 " nounced him guilty, and put him into
 " custodie, till he could make his report to
 " the Emperour. When the proceedings at
 " the trial were brought to the palace, the
 " Em-

Maximo elicuit sponfionem, nihil eruentum in reos constitu-
 endum. Sed postea Imperator per Magnum et Rufum Epif-
 copos depravatus, et a mitioribus consiliis deflexus, causam
 Praefecto Evodio permisit, viro acri et severo. Qui Priscil-
 lianum gemino judicio auditum, convictumque maleficii, nec
 diffitentem obscœnis se studuisse doctrinis, nocturnos etiam
 turpium seminarum egisse conventus, nudumque orare soli-
 tum, nocentem pronuntiavit, redegitque in custodiam, donec
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“ Emperour pronounced sentence, that *Priscillian* and his adherents ought to be put to death.” A. D. 378.

“ But *Ithacius* perceiving how disagreeable it would be to the Bishops, if he should assist at the last proceedings against men, who were to receive sentence of death, (for the cause was to be reheard :) withdrew himself from the hearing : though to no purpose, after having compleated his wicked design. Thereupon *Maximus* appointed, that *Patricius*, an Advocate of the Treasurie, should perform the part of accuser. At his suit judgement was given, and *Priscillian* was condemned to dye : and with him, *Felicissimus* and *Armenius*, two Presbyters, who had lately left the Catho-

T 3

“ lics,

ad Principem referret. Gestis ad Palatium delatis, censuit Imperator, Priscillianum sociosque ejus capitis damnari oportere. *Cap. L. al. c. 64. et 65.*

Ceterum Ithacius videns, quam invidiosum sibi apud Episcopos foret, si adcusato etiam postremis rerum capitalium judiciis adstitisset, (etenim iterari judicium necesse erat :) subtrahit se cognitioni, frustra, callido jam scelere perfecto. At tum per Maximum adcusator adponitur Patricius quidam, fisci patronus. Ita eo insistente, Priscillianus capitis damnatus est, unaque cum eo Felicissimus et Armenius, qui nuper a Catholicis

A. D. 378. " lics, to follow *Priscillian*. *Latronian* also
 " and *Euchrocia* were put to death. *Instantius*, who, as before said, had been condemned by the Bishops, was banished to one of the British Isles, called *Sylina*. [Silly.] The sentences passed upon the rest were as follows. *Asarinus* and *Aurelius*, Deacons, were put to death. *Tiberian* was banished to the island *Sylina*, and his goods were confiscated. *Tertullus*, *Potamius*, and *John*, men of low rank, and thought worthie of mercie, because they had confessed their own fault, and informed against their associates, before they were put to the question, were banished for a time only, and within the limits of *Gaul*. . . . Nevertheless after that *Priscillian* had been

licis clerici Priscillianum secuti, desciverant. Latronianus quoque et Euchrocia gladio peremti. Instantius, quem superius ab Episcopis damnatum diximus, in Sylinam insulam, quae ultra Britanniam sita est, deportatus. Itum deinde in reliquos sequentibus judiciis, damnatique Asarinus et Aurelius Diaconi gladio. Tiberianus, ademptis bonis, in Sylinam insulam datus. Tertullus, Potamius, et Johannes, tamquam viliores personae, et digni misericordia, quia ante quaestionem se ac socios prodidissent, temporario exilio intra Gallias relegati . . . Ceterum Priscilliano occiso non solum non repressa

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“ been executed, the heresie which sprang A. D.
378.
 “ from him was not suppressed, but was ra-
 “ ther the more confirmed, and farther
 “ spread. For his followers, who before
 “ honored him as a holy man, afterwards
 “ began to respect him as a martyr. The
 “ bodies of those who had been executed
 “ were carried into *Spain*, and there interred
 “ with much solemnity. And to swear by
 “ him was reckoned a very sacred oath. And
 “ among our people, (that is, the Catholics
 “ in *Gaul*,) has been enkindled an irreconci-
 “ lable war, which for these fifteen years
 “ past has been carried on with fierce con-
 “ tentions, impossible by any means to be
 “ composed.”

Thus I have carried on the historie of *Priscillian* and his followers from their first

T 4

appear-

est haeresis, quae illo auctore proruperat, sed confirmata, la-
 tius propagata est. Namque sectatores ejus, qui eum prius ut
 sanctum honoraverant, postea ut Martyrem colere coeperunt.
 Peremptorum corpora ad Hispanias relata, magnisque obsequiis
 celebrata eorum funera. Quin et jurare per Priscillianum
 summa religio putabatur. Ac inter nostros perpetuum discor-
 diarum bellum exarserat: quod jam per quindecim annos foe-
 dis dissensionibus agitatum, nullo modo sopiri poterat. *Cap.*
51. al. c. 65. et 66.

A. D. 378. appearance to the time of his death, and the death of several of his friends with him. And as we have the advantage of a contemporarie historian, I have taken his account very much at large.

It is not easie to say exactly the time of these events. *Tillemont* (u) thinks, these executions were made at *Treves* in 385. *Basnage* (x) not till 387. And they do both seem to argue plausibly. Other learned men * are for the year 386.

An Apologie for Priscillian.

VII. May it not be proper for us now to make some remarks, and try, whether we can form a reasonable judgement concerning the innocence, or the guilt of *Priscillian* and his followers? And I think, we may for the present take little notice of the charge of magic, few of us now a-days knowing what it means. And perhaps in old times, when the charge of magical practises was more common, many who talked about it, had no distinct notion of it. Moreover, the charge of magic has been so often found, upon examination,

(u) *Les Priscillianistes. art. ix. et note x.*

(x) *Ann 386. n. xi. et 387. n. vi.*

* *Vid. Cav. H. L. De Priscilliano.*

nation, to be false and malicious, that of late little regard is had to it. We may therefore dismiss that part of the accusation as frivolous and insignificant, and confine our observations to other things, such as the obscene doctrines, and indecent actions, which *Priscillian*, in particular, was charged with. And it is likely, that many considerations may offer themselves tending to vindicate him, and shew the innocence of his followers.

A. D.
378.

1. And first of all, it is not unlikely, that the calling them by the name of *Gnostics*, and their being said to resemble the *Manicheans*, was one ground of the charges brought against them. The *Manicheans* were in disrepute. To the *Gnostics* in general almost every kind of impurity was ascribed. When once these men were called *Manicheans*, many would impute to them all the supposed erroneous principles, and evil practices of that sect, and believe, that they were really guilty of them. *Sulpicius* entering upon the history of what related to them in his time, says, it (y) was a *Gnostic heresie*. And again in the course

(y) Namque tum primum infamis illa Gnosticorum haereticis intra Hispanias deprehensa. *H. S. L. 2. c. 46. in.*

A. D. ^{378.} course of his narration (x) he calls them *Gnostics*. It was commonly said, that the *Priscillianist* doctrine was brought into *Spain* by *Mark of Memphis*, said to be a disciple of *Manes*. *Maximus*, the Emperour, in his letter to *Siricius* Bishop of Rome, endeavoring to justify himself in putting them to death, calls them (a) *Manicheans*. And, if it be not improper to allege here later writers, *Jerome* says, they (b) were a branch of the *Manicheans*, *Gnostics* and *Basilidians*. How their agreement, or supposed agreement with the *Manicheans*, was employed against them, to their prejudice, is evident from Pope (c) *Leo*.

(x) Quo comperto, Gnostici diffisi rebus suis, &c. *cap. 47. fin.*

(a) Ceterum quid adhuc proxime proditum fit Manichaeos sceleris admittere, non argumentis, neque suspicionibus dubiis vel incertis, sed ipsorum confessione inter judicia . . . tua sanctitas . . . cognoscat. *Ap. Baron. Ann. 387. n. lxvi.*

(b) Priscillianus in Hispania pars Manichaei . . . Qui quidem partem habent Gnosticae haereseos, de Basilidis impietate venientem. *Ad Ctes. ep. 43. T. 4. p. 476.*

(c) Sequentes dogmata Cerdonis atque Marcionis, et cognatis suis Manichaeis per omnia consonantes. *Leo. ep. 15. c. 4.*

Faciunt hoc Priscillianistae, faciunt Manichaei, quorum cum istis tam foederata sunt corda, ut solis nominibus discreti, sacrificiis autem suis inveniantur uniti. *Ib. c. 16. et passim.*

Leo. Whose manner of insinuating the worst things against them, upon that account, must, I think, appear offensive to all candid persons. A. D.
378.

2. Another thing that deserves consideration is the character of the persons, who were accused, and suffered in the time of *Maximus*, and were the leaders of the sect.

1.) *Priscillian*, as (*d*) *Sulpicius* says, was of a noble familie, rich, ingenious, always in action, eloquent, learned, and a good disputant, having read a great deal. He had a happy genius, if it had not been perverted. For he had many good qualities both of body and mind. He slept little, and was very sparing in his diet, disinterested and moderate, spending little upon himself. Moreover he

(*d*) Ab his Priscillianus est institutus, familia nobilis, prædives opibus, acer, inquires, facundus, multa lectione eruditus, disserendi ac disputandi promptissimus. Felix profecto, si non pravo studio corrupisset optimum ingenium. Prorsus in eo animi et corporis bona cerneret. Vigilare multum, famem et sitim ferre poterat, habendi minime cupidus, utendi parcissimus. . . . Quippe humilitatis speciem ore et habitu prætendens honorem sui et reverentiam cunctis injecerat. *Ib.* cap. 46.

A. D. he had a modestie of countenance and behaviour, which gained him the esteem and respect of many.

It is not likely, that such a man should teach lewd doctrines, and pray naked among lewd women. Indeed, it is also said of him, that (e) he was proud and conceited of his learning. Nevertheless I do not perceive, how pride should lead a man into scandalous indecences. It would rather secure him against all such things.

There is therefore no good reason to believe that account. If he confessed such things, it was upon the rack. For it is very probable, that he was tortured. *Sulpicius* is a very concise writer, and does not say it expressly of *Priscillian*. But there can be no doubt made, but the torture was used at this trial. For he says of *Tertullus* and two others, that they *made confession, before they were put upon the rack*, as we saw just now. *Tillemont* (f) also infers this from some things said

(e) Sed idem vanissimus, et plus justo inflation profanarum rerum scientia: quin et magicas artes ab adolescentia eum exercuisse creditum est. *Cap. 46. p. 280.*

(f) Il semble, selon Pacatus, que l'on ait employé les

said by *Pacatus*. But forced confessions are often false. However of this some farther notice may be taken hereafter. A. D. 378.

2.) Another of the sufferers is *Euchrocia*, widow of *Elpidius*. She too was beheaded, or otherwise put to death with *Priscillian*, as we have seen in *Sulpicius*. Of her *Pacatus* says in his Panegyric: "What (g) were the crimes, for which the widow of an illustrious Poet was dragged to punishment with a hook? She had no other fault, but that of being too religious, and worshipping the Deity with more than common zeal." *Euchrocia*'s moral character therefore was unblemished. She had no other fault, but that she was a *Priscillianist*.

Ausonius celebrating *Elpidius* among the other Professors of *Bordeaux*, of whom he had

tourmens et la question pour examiner cette affaire, et que cela soit fait en presence mesme des Evesques accusateurs. *Les Priscillianistes. Art. ix. T. 8. . . . cum gemitus et tormenta miserorum auribus ac luminibus hausissent. Pacat. Paneg. cap. 29.*

(g) Sed nimirum graves suberant, invidiosaeque causae, ut unco ad paenam clari vatis matrona raperetur. Objiciebatur enim, atque etiam exprobabatur mulieri viduae nimia religio, et diligentius culta Divinitas. *Pacat. Paneg. c. 29.*

A. D. had been one, commends his eloquence, and
 378. says, " he (*b*) was happy in dying before he
 " reached old age, as he was not witnesse to
 " the violent death of his wife, nor the fault
 " of his daughter." By which we perceive,
 that the storie told of *Procula* by *Sulpicius*
 was common. Nevertheless it might not be
 true. It might be only common report, as
 the expressions of *Sulpicius* †† seem to imply.
 For such stories, when once raised concerning
 some persons, can never be dropt or forgot-
 ten. And that it was not true, may be ar-
 gued from the character of *Euchrocia*, and
 from her continued respect for *Priscillian*.
 To which may be added, that, if our histo-
 rians say right, *Elpidius* likewise had been a
 favorer of *Priscillian*, and even his master.
 And

(*b*) Facunde, docte, lingua et ingenio celer,

— — — — —
 — — — — —

Minus malorum munere expertus Dei,

Medio quod aevi raptus es:

Errore quod non deviantis filiae,

Poenaeque laesus conjugis.

Auson. Profess. n. v.

†† De qua fuit in sermone hominum, Priscilliani stupro
 gravidam.

And it may be reckoned very improbable, ^{A. D.} that *Elpidius* should either instill into *Priscillian* lewd principles, or receive them from him. ^{378.}

3.) Another put to death with *Priscillian* was *Latronian*, or *Matronian*, of whom *Jerome* writes, as before quoted, that he was a learned man, and for his poetical works worthie to be compared with the ancients. It is not likely, that *Latronian* should be an associate with any man in such things as were laid to the charge of *Priscillian*.

4.) Beside these several others suffered at this time. *Felicissimus* and *Armenius*, Presbyters: *Asarinus* and *Aurelius*, deacons. These were put to death. *Instantius* and *Tiberian* were banished. Of all whom we know nothing amiss, but that they were followers or friends of *Priscillian*.

5.) Among whom there were likewise many others of rank and quality, and several Bishops, particularly *Salvian*, who died at Rome. And I think it is very observable, that *Hyginus* of *Corduba*, who first sent informations against them to *Idacius* Bishop of *Emerita*, afterwards entertained a favorable opinion

A. D. ^{378.} opinion of them, and received them to communion. For which too he was soon after deposed and excommunicated by the Council of *Saragossa* in 380. or 381. I can conceive no reason for this alteration of his conduct, but that he now embraced their principles, as right and true : or had found, that they were not so absurd and unreasonable, as he once supposed them to be. And therefore he disliked the heat and violence, with which *Idacius* and others prosecuted those who held them. And the better to secure them from the hard treatment of others, he received them to communion.

6.) Beside the numbers, and the rank and quality, of the followers or friends of *Priscillian*, their good character in general is another thing very much in his favour. *Tiberian's* daughter had devoted herself to virginity, whilst he was a *Priscillianist*. And to shew, that he had altered his mind he induced her to enter into the state of marriage. Which seems to shew, that these people were rather of an austere, than a loose course of life. *Sulpicius* in his account of *Priscillian's* journey through *Aquitain* to Rome with the Bishops

Bishops *Instantius* and *Salvian* says, they (i) A. D. 378. perverted many of the people of *Elusa*, which were a good sort of people, and much devoted to religious exercises.

After (k) the executions before mentioned the Emperour *Maximus* at the instigation of the Bishops whom he had about him, gave a commission to some Tribunes with power of the sword to go into *Spain*, to make inquiry after these heretics, and to confiscate their goods, or put to death such as should be apprehended. This *Martin* earnestly opposed, dreading the consequences, and at length prevented it. “Nor can there be
 “any question made, says *Sulpicius*, that if
 “the Commission had proceeded, it would
 U “have

(i) . . . Sparsere perfidiae semina : Maximeque Elufanam plebem, sane tum bonam et religioni studentem, pravis praedicationibus pervertere. *H. S. l. 2. cap. 48. sub in. al. cap. 63.*

(k) Et jam pridie Imperator ex eorum sententia decreverat, Tribunos summa potestate armatos ad Hispanias mittere, qui haereticos inquirerent, deprehensis vitam et bona adimerent. Nec dubium erat, quin sanctorum etiam maximam turbam tempestas ista depopulatura esset, parvo discrimine inter hominum genera. Etenim tum solis oculis judicabatur, cum quis pallore potius, aut veste, quam fide haereticus aestimaretur. *Dial. 3. cap. xi.*

A. D. 378. " have been fatal to multitudes of good men.

" For at that time little regard was had to
 " mens real characters. If a man looked
 " pale, or was modest in his garb, it was
 " reckoned a mark of heresie, and sufficient
 " to cast him, without making any particu-
 " lar inquirie concerning his faith." In an-
 other place *Sulpicius* says, that (1) if the Bi-
 shop *Martin* had not put a stop to that com-
 mission, it would have been the ruin of the
 churches in *Spain*.

7.) The good opinion, which such men
 had of *Priscillian* to the last, wipes off all
 suspicion of lewd practises in him. For how
 was it possible, that they should honor him,
 as an holy man, when living, or respect him
 as a Martyr, when dead, who had been wont
 to pray naked among lewd women!

3. There are some circumstances to be ob-
 served, which appear to be in favour of *Pris-
 cillian* and his friends. After they had been
 condemned in the Council of *Saragossa*, in
 380. or 381. and after an edict had been
 obtained from *Gratian*, to the prejudice of
 all

(1) . . . Dummodo ut et Tribuni jam in excidium ecclesia-
 rum ad Hispanias missi retraherentur. *Dialog. 3. cap. xiii.*

all called heretics, *Instantius* and *Salvian*, and *Priscillian*, went into *Italie*, first to *Damasus* at Rome, and then to *Ambrose* at Milan, to apologize for themselves. Which seems to imply, that they were not conscious of any very notorious misconduct, and that they hoped to be able to justify themselves before those eminent Bishops. And though they did not obtain a hearing, they did not despond. But with a consciousness of their innocence, as it seems, applied to *Gratian*, and procured a repeal of the former edict against them, which had been given at the request of *Idacius* and *Ithacius*. And they obtained from the Emperour a new edict, whereby they were restored to their churches. And whatever *Sulpicius* may say of the methods by which this new rescript was obtained, it remained in force throughout the reigns of *Theodosius* and *Valentinian* to the time of *Honorius* and *Arcadius*. For the *Priscillianists* were in possession of their churches, when the Council of *Toledo* met in the year 400. As may appear hereafter.

What I would now argue from hence is, that when *Priscillian* and *Instantius* applied

A. D. 378. to *Gratian* for a repeal of the former rescript, and obtained a new rescript for restoring them and their friends to their churches; the odious and infamous doctrines and actions, afterwards alleged against *Priscillian* at his trial, were not generally known to the Catholics, or not believed by them. For if they had, a rescript would not have been granted to restore them to their churches. I think likewise, that it may be argued, that the infamous charges against *Priscillian* and others were not universally credited even after their execution. For if they had, some care would have been taken about the repeal of this new rescript, before the year 400.

Another thing, which may be reckoned a circumstance in their favour, is, that *Tiberian* of *Bactica* wrote an Apologie for himself and his sect. But no apologie can be made for the things laid to the charge of *Priscillian*, if true. It is likely therefore, that the design of that work was to shew his own, and his friends innocence. Evil things were laid to their charge by some. And others admitted suspicions of them. He endeavored to shew, that those suspicions were unreasonable.

4. In the next place let us observe, who were accusers, and what was the management of the prosecution. Says *Sulpicius*, entering upon the account of this affair, when (m) it was brought before *Maximus*: “ I should not blame the zeal of the Bishops of *Idacius* and *Ithacius* against heretics, if they had not been too intent upon victorie. And therefore in my opinion both accusers and accused were to blame. As for *Ithacius*, he was a man of no honour, and had no regard to right or wrong. He was audacious, impudent, proud, extravagant in his expenses, and indulged himself to a great degree in eating and drinking. At
 U 3 “ length

A. D.

378.

(m) Ita omnes, quos causa involverat, ad Regem deducti. Secuti etiam ad accusatores Idacius et Ithacius Episcopi: quorum studium in expugnandis haereticis non reprehenderem, si non studio vincendi plus quam oportuit certassent. Ac mea quidem sententia est, mihi tam reos quam accusatores displicere. Certe Ithacium nihil pensi, nihil sancti habuisse definitio. Fuit enim audax, loquax, impudens, sumtuosus, ventri et gulae plurimum impertiens. Hic stultitiae eo usque processerat, ut omnes etiam sanctos viros, quibus aut studium inerat lectionis, aut propositum erat certare jejuniis, tamquam Priscilliani socios aut discipulos, in crimen arcesseret. Ausus etiam miser est, ea tempestate Martino episcopo, viro plane Apostolis conferendo, palam obiectare haeresis infamiam. Cap. L. sub.

m.

A. D. 378. " length he proceeded to such excess of
 " folly, that he was ready to charge all
 " good men as associates or disciples of *Priscillian*, who were studious in reading, and
 " practised fasting. Yea this wretch had the
 " assurance to charge the Bishop *Martin* with
 " heresie, a man who might be compared
 " with the Apostles!"

5. This was the chief prosecutor. And as for the manner of the prosecution, there are many things said by *Sulpicius* in his account of this affair, which shew the earnestness, with which it was carried on, from the beginning to the end. When *Hyginus* Bishop of *Corduba* had given *Idacius* of *Emerita* some information concerning these people, *Sulpicius* says, that *Idacius* presently acted with such heat and violence, as was more likely to exasperate than reclaim men: that he was like a man, who thrusts a lighted torch into combustible matter. *Sulpicius* afterwards blames *Idacius* and *Ithacius* for going to the Court of *Gratian*, and presenting there requests unbecoming the episcopal character, whereby they obtained an edict against all heretics. He also says, that when *Ithacius* first applied to *Maximus*

Maximus at Treves, he presented a petition A. D. 378.
against (n) Priscillian and his adherents filled
with invidious charges of many crimes. In
these last expressions especially, and in several
expressions made use of in the characters
of Idacius and Ithacius just transcribed: that
they were too intent upon victorie: that Itha-
cius had no regard to right or wrong, and that
he was audacious and impudent: I think it is
intimated, that Ithacius (and perhaps Idacius
likewise) told lies against Priscillian and his
adherents. And it seems to me, that about
this time were forged those charges of infa-
mous doctrines and actions, which brought
on their execution.

Beside all this, we have perceived, that the question was used in the trial of these persons before the Prefect *Evodius*. But there is no relying upon confessions extorted in that way. The accused might be thereby compelled to speak against their own conviction: and be made to say all their accusers wanted them to say.

U 4

There

(n) *Ingerit preces plenas in Priscillianum ac socios ejus invidiae atque criminum. Cap. 49. p. 287.*

A. D.

378.

There is one thing, mentioned by *Sulpicius*, which very much disparages the evidence, upon which these unhappy men were convicted. *Tertullus, Potamion, and John, men of low condition, were judged worthie of mercie because they had confessed their own crimes, and discovered their associates, before they were put to the question.* These, so far as we can perceive, were the only witnesses, beside the accusers: persons of low condition, who had been among the followers of *Priscillian*, and would say any thing to save themselves from the torture, or other punishment, which the circumstances of things made them apprehensive of.

6. We cannot forbear to observe, who were the Judges. The supreme Judge was the usurping Emperour *Maximus*, who (o) was a man of a severe temper, and when he came into *Gaul*, was elated with the successes of a civil war. Again, it is said of him, that

(o) . . . Imperatorem Maximum, ferocis ingenii virum, et bellorum civilium victoria elatum. *Sulp. de Vit. Martin. cap. xx. p. 337.*

that (*p*) he had many good properties, but A. D.
378. was of a severe temper, and was covetous, and at this time in want of money: and therefore, as may be supposed, too willing to seize the estates of those who were decried as heretics. For which reason there was danger of involving many good men, and of easily admitting evidence against those who were brought into suspicion. *Sulpicius* assures us, that such things were then said by many. And if the Emperour was not of himself covetous, his circumstances at that time rendred him necessitous. Which could not but have some influence upon his counsels with regard to divers matters.

Then

(*p*) *Maximus Imperator, alias sane bonus, depravatus consilii sacerdotum. S. Sev. Dialog. 3. c. xi. p. 495.*

Verum primo die, atque altero, suspendit hominem [Martinum] callidus Imperator, sive ut rei pondus imponeret, sive quia nimis sibi implacabilis erat, seu quia, ut plerique tum arbitrabantur, avaritia repugnabat: siquidem in bona eorum inhiaverat. Fertur enim ille vir multis bonisque actibus praeditus, adversus avaritiam parum consuluisse: nisi forte regni necessitate, quippe exhausto superioribus Principibus rei publicae aerario, pene semper in expeditione atque procinctu bellorum civilium constitutus, facile excusabitur, quibuscumque occasionibus subsidia imperio paravisse. *Ibid. p. 498.*

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378.

Then *Evodius*, the Prefect of the Praetorium, before whom the cause of *Priscillian* and his friends was heard, was of a rigid and severe temper, as before mentioned.

7. Finally, let us observe the judgements of men at that time concerning this affair. And I think it must have been already taken notice of in the proceſſe of this hiſtorie, that all did not approve of theſe proceedings. However it may be worth the while to be a little more particular. And then, poſſibly, we may perceive, that there were many, who diſliked them, and condemned them.

1.) *Martin*, Biſhop of *Tours*, generally allowed to be an underſtanding and holy man, very much diſliked theſe proceedings. Whiſt the cauſe was depending, *he ſaid it was ſufficient, and more than ſufficient, that thoſe men, if convicted of being heretics, ſhould be condemned by Biſhops, and caſt out of the churches.* He blamed *Ithacius*, and earneſtly charged him to give over the proſecution before the Emperour. And he interceded with *Maximus*, that the lives of thoſe men might not be touched.

The

The conduct of *Ithacius* and some others A. D.
378. who had been active in this affair being censured by some, there was a Synod of Bishops at *Treves*, in 387. as (q) *Basnage* supposes, in which their behaviour was examined. The sentence, as may be well supposed, was in his favour. He was acquitted. One Bishop however there was, *Theognostus* by name, who had the generosity, openly to declare against him, and refused to communicate with him, and the other Bishops his favorers.

At (r) this Time *Martin* had occasion to come to *Treves*, to intercede with *Maximus* for

(q) *An.* 387. n. vii.

(r) Interea Episcopi, quorum communionem Martinus non inibat, trepidi ad Regem concurrunt, praedamnatos se conquerentes, actum esse de suo omnium statu, si Theognosti pertinaciam, qui eos solus palam lata sententia condemnaverat, Martini armaret auctoritas. . . . Sed ille, licet Episcopis nimio favore esset obnoxius . . . alia longe via Sanctum vincere parat. Ac primo secreto accersitum blande appellat: haereticos jure damnatos more judiciorum publicorum, potius quam infestationibus sacerdotum: non esse causam, qua Ithacii, ceterorumque partis ejus communionem putaret esse damnandam: Theognostum odio potius, quam causa fecisse discidium: eundemque tamen solum esse, qui se a communione interim separavit: a reliquis nihil novatum. Quinetiam ante paucos dies

habita

A. D.

378.

for the lives of some officers, now in his custody, who had acted with great zeal in the service of their master *Gratian*. He was very unwilling to communicate with *Ithacius*, and the Bishops who sided with him. However he complied at last, upon these two conditions, that the lives of the officers, for whom he interceded, should be spared, and that the Tribunes, sent to *Spain* to try heretics there, should be recalled. And though his communion with them was but for a day only, as soon as he was got out of *Treves*, in his way

habita synodus Ithacium pronuntiaverat culpa non teneri. Quibus cum Martinus parum moveretur, Rex ira accenditur, ac se de conspectu ejus abripuit. Et mox percussores his, pro quibus Martinus rogaverat, diriguntur. *Dialog. 3. c. 12.*

Quod ubi Martino compertum jam noctis tempore est, palatium inrupit. Spondet, si parceretur, se communicaturum: dummodo ut et Tribuni jam in excidium ecclesiarum in Hispanias missi retraherentur. Nec mora intercessit. Maximus indulget omnia. Postridie Felicis Episcopi ordinatio parabatur, sanctissimi sane viri, et plane digni, qui meliore tempore sacerdos fieret. Hujus diei communionem Martinus inivit, satius aestimans ad horam cedere, quam his non consulere, quorum cervicibus gladius imminebat. Verum tamen summa vi Episcopis nitentibus, ut communionem illam subscriptione firmaret, extorqueri non potuit. Postero die se inde proripiens, cum revertens in via moestus ingemisceret, se vel ad horam noxiae communioni fuisse permixtum. *Ib. c. xiii.*

way home, he humbled himself for what he had done. A. D.
378.

Some expressions of *Sulpicius*, relating to *Martin's* concern to prevent the Tribunes going to *Spain* to try heretics appear very remarkable. The (s) Bishop *Martin* had several petitions, he says, to ask of *Maximus*, when he was admitted into his presence. Beside others, he was to intercede for the Count *Narses*, and the President *Leucadius*, who had exerted themselves for *Gratian*. But his principal care was, that Tribunes might not be sent to *Spain* with power of the sword. For it was the kind concern of *Martin*, not only to save the Catholics, who were in great danger to be harassed thereby, but the heretics also." Which is a strong testimonie to the iniquity of the
pro-

(s) Postridie palatium petiit. Praeter multas, quas evolvere longum est, has principales petitiones habebat: pro Narsete Comite, et Leucadio Praefide, quorum ambo Gratiani partium erant, pertinacioribus studiis, quae non est temporis explicare, ipsam victoris meriti. Illa praecipua cura, ne tribuni cum jure gladiorum ad Hispanias mitterentur. Pia enim erat sollicitudo Martino, ut non solum Christianos, qui sub illa erant occasione vexandi, sed ipsos etiam haereticos liberaret. *Dial.* 3. s. xi.

A. D. 378. } proceedings of those times. It also shews, I think, that neither *Martin*, nor the historian *Sulpicius*, supposed the followers of *Priscillian* to be guilty of the things laid to their charge by *Ithacius* and his friends.

2.) In 386. or 387. (B) *Ambrose*, Bishop of *Milan*, was sent Ambassadour to *Maximus* by *Valentinian* the younger. When he was at *Treves*, he refused to communicate with the Bishops there. In his letter to the Emperour *Valentinian* he says: "*Maximus* seeing, that I separated myself from the Bishops

(B) *Tillemont*, *Les Priscillianistes* note x. allows, that *Ambrose* was at *Treves* in 387. he says, that the execution of the *Priscillianists* was then over. But *Basnage* an. 387. n. vi. (who also says that *Ambrose* was with *Maximus* in 387.) thinks it plain, that the executions were still depending. Which affords a strong argument, that *Priscillian* was not put to death before 387. Undoubtedly *Sulpicius* knew the time very well. And in the year 400. speaks of it's being then *fifteen years* since that event. But *fifteen* may be used by him as a round number, and be equivalent to thirteen or fourteen.

(t) Postea, cum videret me abstinere ab Episcopis, qui communicabant ei, vel qui aliquos, devios licet a fide, ad necem petebant; commotus eis iussit me sine mora regredi. Ego vero libenter, etsi me plerique insidias evasurum non credebant, ingressus

gressus
Episcop
extremu
ejus, ne
extrusus

“ shops of his communion, who also solicit- A. D.
 “ ed the death of certain persons, who erred 378.
 “ from the faith, in great anger bid me de-
 “ part immediatly. Which I was not un-
 “ willing to do. I was more concerned to
 “ see them sending into banishment the Bi-
 “ shop *Hyginus*, an old man, who had no-
 “ thing left but the last breath. And when
 “ I desired his Courtiers, not to send away
 “ the old man without clothing, and other
 “ necessaries, I was sent away my-self.” All
 that *Ambrose* says therefore of the *Priscillia-*
nists is, that they *erred from the faith*. And
 it is plain, he did not approve of putting them
 to death. And if this be *Hyginus*, Bishop of
Corduba, as is generally supposed: can it be
 imagined, that such a feeble, old Bishop,
 should countenance the lewd conduct, and
 principles, which were by some ascribed to
Priscillian? No, for certain, he knew not
 of any such things taught and practised by
Priscillian,

gressus sum iter: hoc solo dolore percitus, quod Hyginum
 Episcopum senem in exilium duci comperi, cui nihil jam nisi
 extremus superesset spiritus. Cum de eo convenirem comites
 ejus, ne sine veste, sine plumario paterentur extrudi senem,
 extrusus ipse sum. *Ambros. Epist. cl. i. 24. T. 2. p. 891.*

A. D. *Priscillian*, or his followers. If he had, he
 378. would not have favored them. And do we
 not here also evidently see the cruelty of the
 Courtiers of *Maximus*, and of the Bishops,
 by whom he was influenced?

3.) *Pacatus*, a Heathen, and therefore a
 disinterested man: of *Gaul*, and therefore
 well acquainted with these transactions, in
 his Panegyric pronounced at Rome in the
 presence of *Theodosius* the Emperour, and the
 Senate, in 389. about a year after the death
 of *Maximus*, among other instances of his
 mal-administrations, reckons this, of which
 he speaks in this manner. " But (*u*) why do
 I stay

(*u*) De virorum mortibus loquor, cum descensum recorder
 ad sanguinem feminarum, et in sexum, cui bella parcent, non
 parce saevitum? Sed nimirum graves suberant, invidiosaeque
 causae, ut unco ad paenam clari vatis matrona raperetur.
 Objiciebatur enim, atque etiam exprobrabatur mulieri viduae
 nimia religio, et diligentius culta Divinitas. Quid hoc majus
 poterat intendere accusator sacerdos? Fuit enim, fuit et hoc
 delatorum genus, qui nominibus antistites, revera autem sa-
 tellites, atque adeo carnifices, non contenti miseros avitis
 evolvissse patrimoniiis, calumniabantur in sanguinem, et vitas
 premebant reorum, jam pauperum. Quinetiam cum judi-
 ciis capitalibus assistissent, cum gemitus et tormenta miserorum
 auribus ac luminibus hausissent, cum licetorum arma, cum
 damnatorum fraena tractassent, pollutas poenali manus con-
 tactu

" I stay to recount the deaths of so many A. D.
 " men, when their cruelty was such as to ^{378.}
 " spill the blood of women? For they prac-
 " tised the utmost rigour toward a sex, that
 " is usually spared even in war. And what
 " were the causes of this barbarity? What
 " were the crimes, for which the widow of
 " an illustrious Poet was dragged to punish-
 " ment with a hook? She had no other
 " fault, but that of being too religious, and
 " too exact in the worship of the Deity.
 " And is it not fit, that these should be the
 " greatest crimes, when Bishops become ac-
 " cusers? For these were the informers in
 " that affair, Bishops by name, but indeed
 " dragoons and executioners. Who not con-
 " tent with having spoiled unhappy men
 " of the estates of their ancestors, sought
 " also their lives. And when they had made
 " them poor, loaded them with crimes, that
 X " they

tactu ad sacra referebant, et ceremonias quas incestaverant
 mentibus, etiam corporibus impiabant. Hos ille Phalaris in
 amicis habebat, hi in oculis ejus, atque etiam in osculis erant:
 nec injuria, a quibus tot simul votiva veniebant, avaro divitum
 bona, cruento innocentium poena, impio religionis injuria.
Pacat. Paneg. Theod. cap. 29.

A. D. ^{378.} "they might put them to death." And what follows. Which I transcribe below, without translating. For here is enough to shew, that he did not think the charges brought against *Priscillian* and his followers to be true. Moreover, he afterwards calls them innocent men. And speaks of the covetousness of *Maximus*, as what disposed him to receive informations against men, that he might seize their estates. And what *Pacatus* says in the presence of *Theodosius*, and his Court, may be supposed to be approved by them. *Tillemont* here observes, that (x) *Pacatus* was a Heathen, and in what he says of *Euchrocia* he only has an eye to the exterior profession, which the *Priscillianists* made of a very austere and retired course of life. Very right. This was their profession. Therefore their master had not taught them obscene doctrines, nor set them an example of extravagant indecency, by frequently praying naked with lewd women.

4.) After

(x) est un Payen qui parle, et qui ne s'arreste qu'à la profession extérieure que faisoient les Priscillianistes d'une vie plus austère, et plus retirée. *Les Priscill. Art. x. T. 8.*

4.) After the executions were over, *Ithacius* (y) was often blamed in conversation. And to excuse himself he would say, that he had acted according to the direction of others. Which is not unlikely. And (a) it looks as if *Sulpicius* could have named some of them. But he judged it more prudent not to do so.

5.) When *Maximus* had been put to death in 388. *Ithacius* and his party lost their principal support. And *Ithacius* was soon afterwards deposed. *Prosper* in his Chronicle, at the year next after that in which *Maximus* lost his life, says, “ that (b) *Ithacius* and *Urfacius* ”

X 2

(y) Quod initio jure judiciorum et egregio publico defensum, postea Ithacius in jurgiis solitus, ad postremum convictus, in eos retorquebat, quorum id mandato et consiliis effecerat. *H. S. l. 2. c. 51. p. 391.*

(a) *Maximus* Imperator, alias sane bonus, depravatus consiliis sacerdotum, post *Priscilliani* necem, *Ithacium* Episcopum, *Priscilliani* accusatorem, ceterosque illius socios, quos nominari non est necesse, vi regia tuebatur, ne quis ei crimini daret, opera illius cucuscumquemodi hominem fuisse damnatum. . . . Congregati apud *Treviros* Episcopi tenebantur, qui quotidie communicantes *Ithacio* communem sibi causam fecerant. *Dial. 3. cap. xi. in.*

(b) *Ithacius* et *Urfacius* Episcopi ob necem *Priscilliani*, cujus accusatores fuerant, Ecclesiae communione privantur. *Prosper. p. 389. Ap. Scalig. Thes. Temp.*

A. D. ^{378.} “*facius* were deprived of the communion of
 “ the Church, on account of the death of
 “ *Priscillian*, whose accusers they had been.”
 And *Isidore* of *Seville*, as before †† quoted,
 says, that *Idacius*, together with *Ursacius*,
 was deprived of the communion of the
 Church, and sent into banishment, where he
 died. But *Sulpicius* says, that (c) *Ithacius*
 was the only Bishop that was deposed upon
 this account. He adds: “*Nardacius*, though
 “ less guilty, of his own accord resigned
 “ his Bishoprick. Which might be said, to
 “ have been wisely, and modestly done,
 “ if he had not endeavored to recover
 “ his lost station.” Who is this *Nar-*
dacius, and who *Ursacius*, mentioned by
Prosper and *Isidore*, is not certain. As *Ur-*
facius is never mentioned by *Sulpicius*, nor
Nardacius any where else by him, some have
 thought, that hereby is meant *Idacius*. On
 the

†† See note (b) p. 262.

(c) . . . ad postremum convictus, in eos retorquebat, quo-
 rum id mandato et consiliis effecerat. Solus tamen omnium
 episcopatu detrusus. Nardacius, [f. Nam Idacius, *Vorß.*]
 licet minus nocens, sponte se episcopatu abdicaverat. Sapien-
 ter id, et verecunde, nisi postea amissum locum repetere ten-
 tesset. *H. S. l. 2. c. 5. p. 392.*

the other hand, as many Bishops had some A. D. 378.
concern in this affair, and *Idacius* has not
been mentioned lately by *Sulpicius*, *Nardacius* may be reckoned a different person.
However that be, I suppose *Sulpicius* ought to be relied upon, that *Itbacius* only was now deposed.

6.) Another thing, as I apprehend, manifesting the different judgements of men concerning this affair, is what *Sulpicius* says at the conclusion of his narration, of the perpetual feuds and contentions, which there had been among the Catholics in *Gaul* for fifteen years past from the time of those executions to the time of his finishing his historie in the year of our Lord 400. There were very few *Priscillianists* in *Gaul*. The divisions betwixt the Bishops and other Christians in that countrey were owing therefore, as seems probable, to different sentiments concerning this affair. Some vindicated the proceedings against *Priscillian* and his followers, others blamed them. And these disputes ran so high, that sometimes they could scarce communicate with one another. *Ambrose* in the

A. D. year 392. said, that (*d*) he had been oftentimes hindred from going into *Gaul* by the frequent divisions of the Bishops there.

7.) There are two Councils, whose debates may probably afford some farther light in this affair. The first is the Council of *Saragossa*, mentioned by *Sulpicius*, and supposed to have been held in 380. or 381. In the decrees of this Council several things are condemned: as (*e*) fasting on the Lord's-day, and

(*d*) . . . propter quorum frequentes dissensiones crebro me excusaveram. *De Obitu Valentin.* n. 25. T. 2. p. 1181.

(*e*) Item Legit: ne quis jejUNET Die Dominico. . . . Item legit: Eucharistiae gratiam si quis probatur in ecclesia non consumsisse, anathema sit in perpetuum. . . . Item legit: Viginti et uno die, quo a 16. Kalendas Januarii usque in diem Epiphaniae, quae est 8. Idus Januarii, continuis diebus, nulli liceat de ecclesia se absentare, nec latere in domibus, nec secedere ad villam, nec montes petere, nec nudis pedibus incedere, sed concurrere ad ecclesiam. . . . Item lectum est, ut hi qui per disciplinam, aut sententiam Episcopi ab ecclesia fuerint separati, ab aliis Episcopis non sint recipiendi. Item legit: si quis de clericis propter luxum, vanitatemque praesumptam, de officio sponte discesserit, ac velut observatorem legis monachum voluerit esse magis quam clericum, ita de Ecclesia repellendum. . . . Item lectum est: Ne quis doctoris sibi nomen imponat, praeter has personas, quibus concessum est. . . . *Concil. Caesaraugust. Ap. Labb. T. 2. p. 1009.*

and some other days usually reckoned festivals by the Catholics, absenting from church on these days, assembling in private houses, and countrey-places, receiving the eucharist, without consuming it [or swallowing it] at church, going barefoot, taking upon them the character of teachers, without authority: referring perhaps to *Agape*, *Elpidius*, and *Priscillian*, who was yet a layman: Bishops receiving those who had been excommunicated: clergimen leaving their stations, and betaking themselves to a retired, monastic kind of life, because of the luxurie, or other faults observable among ecclesiastics. These, and some other such like things are forbidden, which may be reckoned erroneous, or irregular. Here are no sentences of condemnation upon those who teach obscene doctrines, and practise gross indecences. But here are intimations of pretensions to more than ordinary strictness and mortification. And, if I mistake not, the decrees of this Council, and their silence about the shameful things imputed to *Priscillian* at his trial, very much confirm the conjecture formerly proposed to be considered: that no such things had been

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A. D. ^{378.} heard of, till they were invented by *Ithacius*, and others: who, when once they had begun to prosecute *Priscillian* before the civil magistrate, were too intent upon victorie, as *Sulpicius* observed, and without any regard to truth forged calumnies, and heaped upon him reproaches of infamous actions, till they gained their end, and had him executed.

The other Council was held at *Toledo* in the year 400. or thereabout. Of which a sufficient account (*f*) may be seen in several authors, so far as relates to this affair. Here were reconciled to the Church *Symphosius* and *Dictinius*, noted *Priscillianists*, and several others of that sect. It seems, that they two had been with *Ambrose* at *Milan*, to entreat his favorable interposition in their behalf. If that is not certain, it is however manifest, that *Ambrose* became their mediator, and proposed terms upon which they might be received. *Ambrose* died in 397. Why the affair was deferred, is not known. But it appears

(*f*) *Baron. Ann.* 405. n. xliii. . . lix. *Pagi Crit. in Baron An.* 405. n. xii. . . xvii. *Tillemont Les Priscillian.* art. xiv. . . xvii. T. 8. *Beausob. Diff. sur les Adamites.* Part. 2. p. 377. . . 379.

appears from the Acts of the Council, that *Simplician* had then succeeded him in the See of *Milan*. *Ambrose* had proposed, that (g) they should be received to the peace of the Church upon retracting their errors, and confessing the faults which they had been guilty of. And they were now received. *Symphosius's* Priscillianism had many aggravations. He (b) seems to have been a follower of *Priscillian* from the beginning, and to have declined the judgement of the Council of *Saragossa* in 380. Moreover, the terms proposed by *Ambrose* were, that (i) for the present

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(g) Arduum nobis esset audire jam dictos. Literis tamen sanctae memoriae Ambrosii, quas post illud concilium ad nos miserat: Ut si condemnassent quae perperam egerant, et impleissent conditiones, quas praescriptae literae continebant, reverterentur ad pacem: [Adde quae sanctae memoriae Siricius Papa suassisset.] magnam nos constat praestitisse patientiam. *Conc. Tolet. i. ap. Labbe. T. 2. p. 1230.*

(b) Etsi diu deliberantibus verum, post Caesaraugustanum Concilium, in quo sententia in certos quosque dicta fuerat, sola tamen una die, praesente Symphosio, qui postmodum declinando sententiam praesens audire contemferat. *Ibid.*

... In Synodo Caesaraugustana, anno 381. adversus Priscillianum coacta: cujus judicium declinasse dicitur Symphosius in sententia Toletanae i. Synodo, se subducens. *Pagi. Ann. 405. n. xiii.*

(i) Ceterum extortum sibi de multitudine plebis, probaret

A. D. ^{378.} sent all should abide in the stations they were in, without alteration. Nevertheless, in the mean time, before those terms were accepted and executed, *Symphosius* had ordained *Dictinius* Bishop, who before was only Presbyter. Which, he said, had been extorted from him by the importunate requests of the people. *Symphosius* likewise, or he and *Dictinius* together, had lately ordained in the vacant Sees of the province of *Galicia* several Bishops, who were in the *Priscillianist* scheme. In particular they had ordained *Paternus* Bishop of *Braga*, the chief city of *Galicia*. Who however now renounced Priscillianism before the Council, having been convinced of his error, he said, since his ordination, by reading the works of *Ambrose* Bishop of *Milan*.

Dictinius

ret Symphosius, ut ordinaret Dictinium Episcopum, quem sanctus Ambrosius decrevisset bonae pacis locum tenere presbyterii, non accipere honoris augmentum. Confitentur etiam illud, quod alios per diversas ecclesias ordinassent, quibus deerant sacerdotes: habentes hanc fiduciam, quod cum illis propemodum totius Galiciae sentiret plebium multitudo. Ex quibus ordinatus est Paternus Bracarensis ecclesiae Episcopus. In hanc vocem confessionis primus erupit, et sectam Priscilliani se scisse, sed factum Episcopum liberatum se ab ea lectione librorum S. Ambrosii esse juraret. *Conc. Tol. i. ibid.*

Diſtinus had been a forward *Priscillianiſt*. A. D. 378. }
 He had writ ſeveral books, much eſteemed by the ſect: particularly, a book called *Libra*, the Pound, conſiſting of twelve parts or arguments, as the Roman pound had twelve ounces. *Auguſtin* (*k*) ſpeaks of him, and his book. I have put ſome of his paſſages, where he ſpeaks of them in the margin. Pope *Leo* likewise ſpeaks of *Diſtinus*. He (*l*) complains of the *Priscillianiſts*, that they ſtill

(*k*) . . . et Diſtinii Episcopi . . . famam laudare mordaciter. Eſt hoc tolerabilius adhuc, quia ille putatur fuiſſe catholicus, atque ex illo errore correctus. . . . cum deinde Diſtinii librum, cujus nomen eſt *Libra*, eo quod pertractatis duodecim quaestionibus velut unciis explicatur, tantis extulerit laudibus, ut talem libram . . . multis librarum auri millibus pretioſiorem eſſe teſtetur. *Contr. Mendac. ad Conſent. cap. 3. n. 5. T. 6.*

Quae cum ita ſint, quoniam nimis longum eſt omnia pertractare quae in illa *Libra* Diſtinii ſunt poſita velut imitanda exempla mentiendi. *Ibid. cap. 17. n. 35. Vid. et cap. 21. n. 41.*

(*l*) Poſtremo autem capitulo hoc prodidit juſta querimonia, quod Diſtinii tractatus, quos ſecundum *Priscilliani* dogma conſcripſit, a multis cum veneratione legerentur: cum ſi aliquid memoriae Diſtinii tribuendum putant, reparationem ejus magis debeant amare quam lapſum. Non ergo Diſtinium, ſed *Priscillianum* legunt, et illud probant quod errans docuit, non quod correctus elegit. *Leon. Ep. 15. cap. xvi. al. ep. 93.*

A. D. still read his writings, and followed his errors, though he had renounced them.

These two learned *Priscillianist* Bishops, and leading men among them, *Symphosius* and *Dictinius*, were received by the Catholics in the Council of *Toledo*, upon abjuring their former errors, embraced by them, or advanced and promoted by them in their discourses or writings. Their (*m*) form of renunciation

(*m*) Symphosius dixit: Juxta id quod paulo ante lectum est, in membrana nescio qua, in qua dicebatur Filius innascibilis, hanc ego doctrinam, quae aut duo principia dicit, aut Filium innascibilem, cum ipso auctore damno, qui scripsit. . . . Item dixit: Omnes libros haereticos, et maxime Priscilliani doctrinam, juxta quod hodie lectum est, ubi innascibilem Filium scripsisse dicitur, cum ipso auctore damno. Comasius Presbyter dixit: Nemo dubitet, me cum domino meo Episcopo sentire, et omnia damnare quae damnavit, et nihil ejus praeferre sapientiae, nisi solum Deum. . . . Dictinius Episcopus dixit: Sequor sententiam domini mei, et patris mei, et genitoris et doctoris mei Symphosii. Quaecumque locutus est loquor. . . . Et idcirco omnia quae Priscillianus aut male docuit, aut male scripsit, cum ipso auctore condemno. *Ibid.* p. 1229.

Post aliquanta. . . . Dictinius Episcopus dixit: Audite me, optimi sacerdotes. Corrigite omnia. . . . Hoc enim in me reprehendo, quod dixerim unam Dei et hominis esse naturam. Item dixit: Ego non solum correctionem vestram rogo, sed et omnem praesumptionem meam de scriptis meis arguo atque

con-

nunciation and confession I have placed below A. D. somewhat at large. Now likewise was re-^{378.}ceived *Comasius* Presbyter under *Symphosius*. His confession is in the passage just transcribed. *Isonius* (n) also was now received upon confession, who had been lately baptized, and ordained Bishop by *Symphosius*. In (o) like manner *Vegetinus*, who had been Bishop before the Council of *Saragossa*.

From the reception of these ecclesiastics by the Council ariseth a strong argument, that the *Priscillianists* were not guilty of the evil practises laid to the charge of *Priscillian*, and generally imputed to *Gnostics*. If they had, they would not have been received upon renouncing their former errors. If that had been the case, I suppose, they would have been

condemno. . . . Item dixit : . . . Quaecumque conscripsi, omnia me toto corde respuere. *In ead. pag. sub. in.*

(n) Item Isonius nuper baptizatum se a Symphosio, et Episcopum factum, hoc se tenere, quod in praesenti concilio Symphosius professus est, respondit. *Ibid. p. 1230.*

(o) Vegetinus vero olim ante Caesaraugustanum concilium Episcopus factus, similiter libros Priscilliani cum auctore damnaverat, ut de ceteris acta testantur. *Ibid.*

Vegetinum autem, in quem nulla specialiter dicta fuerat ante sententia, data professione, quam synodus accepit, statuitur communioni nostrae esse reddendum. *Ib. p. 1231. in.*

A. D. 378. been deposed, and put into a state of penance, and declared incapable of ever holding any office in the Church.

I would just take notice of one thing more, mentioned in the account of the acts of this Council, relating to *Herenas* Bishop of some place in *Spain*: that (*p*) all his Clergie in general, without being asked, cried out aloud before the Council: that *Priscillian* was a Catholic, and a holy Martyr. *Herenas* himself likewise said the same, and that *Priscillian* had suffered persecution from the Bishops of his time. Which judgement of his, the Bishops of the Council said, was a reflexion upon many holy men, some deceased, others still living. They therefore declared *Herenas*, and his Clergie, and divers other Bishops adhering

(*p*) *Herenas* clericos suos sequi maluerat, qui sponte, nec interrogati, *Priscillianum* catholicum, sanctumque Martyrem clamassent: atque ipse usque ad finem catholicum hunc esse dixisset, persecutionem ab Episcopis passum. Quo dicto omnes sanctos, jam plurimos quiescentes, aliquos hac luce decedentes, suo judicio deduxerit in reatum. Hunc cum his omnibus, tam suis clericis, quam diversis Episcopis, hoc esse *Donato*, *Acurio*, *Emilio*: qui ab eorum professione recentius maluissent sequi consortium perditorum, decernimus ab sacerdotio submovendum. *Ib. p. 1230. 1231.*

adhering to him in that sentiment, to be de-
posed from their offices.

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This serves to satisfy us of two things. *First*, that about thirteen or fourteen years after the event, the *Priscillianists* (and it is likely, many others) were of opinion, that *Priscillian* had been falsely accused, and unjustly put to death. *Secondly*, it shews, that lewd principles and practises were no part of their religion: but they disapproved them, and reckoned the imputation of them to any man to be reproachful and dishonorable.

8). Once more, the testimonie of *Jerome* in favour of *Priscillian* is not unworthie of our regard. For in his book of *Illustrious men*, as cited at the begining of this chapter, he says, that *by means of the faction of Idacius and Ithacius Priscillian had been put to death at Treves: that to that day he was accused by some as having been of the Gnostic heresie: whilst others defended him, saying, that he did not hold the opinions, which had been imputed to him.* And in the next chapters he gives an account of *Latronian* and *Tiberian* of *Baetica*, two followers of *Priscillian*,

A. D. ^{378.} *cillian*, and particularly commends the former for his learning and poetical writings. It is true, in another work, writ about the year 415. he says, that (q) *Priscillian* had been condemned by the civil magistrate, and by the judgement of all the world. Which has led some to say, that *Jerome* was now better informed concerning the *Priscillianists*, than when he wrote the former work in 392. But (r) as *Quesnell* says, *Jerome* could not be then ignorant of the affairs of the Church. That learned man therefore would suppose, that the chapter in the book of *Illustrious Men* had been interpolated. To which *Du Pin* well answers: that (s) conjecture, though unsupported by any manuscript, might have been of some moment, if it were not well known, that *Jerome* has oftentimes spoken very differently of one and the same person. The case, I think, is this. In the book

(q) Quid loquar de Priscilliano, qui et seculi gladio, et totius orbis auctoritate damnatus est? *Ad Ctesiph. ep. 43. T. 4. p. 4.*

(r) Vir, nihil eorum, quae in Ecclesia gerebantur, ignarus. *Quenell. Not. et Observation in Leon Ep. xv. p. 448.*

(s) *Bib. des Aut. Ec. T. 2. p. 241.*

book of *Illustrious Men* he writes with the calmness of an historian. In the other he is out of humour, and writes in the heat of controversy. We may then be well assured, that in the year 392. when *Jerome* wrote his Catalogue of Ecclesiastical Writers, there were different opinions among men concerning *Priscillian*: And that there were some, who did not allow him to have held the opinions imputed to him, or to have been guilty of the crimes laid to his charge.

We may therefore, I think, after this long discussion of the affair, and after weighing what can be said on both sides, assent to the judgement of that wise and good man, *Martin*, Bishop of *Tours*, who lived at that time, who was several times at the Court of *Maximus*, before and after the trial of *Priscillian*: and was well acquainted with the Bishops, chiefly concerned in that prosecution. He said: "It was sufficient, and more than sufficient, that being convicted of heresy by the Bishops, they should be turned out of the Church." And when that was done, I presume, they ought to have been allowed to live quietly in the world, and to worship

Y God

A. D. 378. God in separate assemblies, in their own way, under the protection of the civil government, Which likewise may be supposed to have been *Martin's* intention. For, as it seems, neither he, nor his disciple and historian *Sulpicius*, approved, that Magistrates should interpose in things of religion. They therefore did not like, that civil penalties should be inflicted upon erroneous Christians, but only church-censures. And it is likely, that they judged this method to be most conducive to the interests of religious truth. They hoped, that by such censures men might be awakened to consideration: and that by reasons and arguments, calmly proposed, they who had been seduced, might be convinced of their error, brought back to the catholic church, and to the acknowledgement of the right faith.

Their sentiments.

VIII. Hitherto we have chiefly considered the origin of this sect, and the historie of its author, and his first followers, with their sufferings, as related by *Sulpicius*, who has given but a very general account of their opinions. And it may be expected, that some

(f) I
Damas
cap. 12
(u) I
a Gnost
cum pl
linxit.

some farther notice should be taken of these A. D.
by us. 378.

1. There is no account of this sect in *Epiphanius*. *Fabricius* (t) indeed has referred us for a knowledge of them to *Epiphanius* and *Damascen*. But it is a mistake of that excellent man, through haste. *Epiphanius* speaks there only of the *Montanists*, sometimes called *Priscillians* from *Priscilla*, one of *Montanus's* Prophetesses. And *Damascen's* article in the place referred to is only *Epiphanius's* summarie or recapitulation. *Quesnell* (u) says, *Epiphanius* takes no notice of this sect. The reason, he thinks, may be that he did not distinguish it from the *Gnostic* or *Manichean*, with whom the *Priscillianists* very much agreed. But I should think, that there is another very obvious reason of *Epiphanius's* silence, and more likely to be the true reason : Which is, that this sect did not

Y 2

bcome

(t) De Priscilliano . . . ejusque haeresi . . . Epiphanius et Damascenus haeresi 49. *Fabric. not. ad Hieron. de V. l. cap. 121. Ap. Bib. Ec.*

(u) De hac haeresi nihil apud Epiphanium, qui forte eam a Gnosticorum, Manichaeorum, aliorumque sectis, quibus cum pleraque habebant Priscillianistae communia, non distinxit. *Quesn. Not. et Observ. in Ep. xv. S. Leon. p. 447.*

A. D. ^{378.} become famous, till after *Epiphanius* had finished his work. Nor are they expressly mentioned by *Philaster*. Whether he has quite omitted them, will be considered hereafter. However, there are several writers, which may be of use to us, beside *Sulpicius Severus* the historian already transcribed. *Augustin* has a long article concerning them in his book of Heresies. *Orosius*, of *Spain*, sent or delivered to *Augustin* a Memoir or Commonitorium relating to them. And other writers have mentioned them.

2. *Augustin* at the begining of his article concerning them, which I transcribe below, says: " The (x) *Priscillianists*, followers of "
Priscillian of *Spain*, have a mixture of "
 " the doctrines of the *Gnostics* and *Maniche-*
 " *ans*, together with errors borrowed like- "
 " wise from other heresies."

3. Let that suffice for his general character of this people. I shall now add some particulars,

(x) *Priscillianistae*, quos in Hispania *Priscillianus* instituit, Maxime *Gnosticorum* et *Manicheorum* dogmata permixta sectantur. Quamvis et ex aliis haeresibus in eos fordes tamquam in sentinam quamdam horribili confusione confluxerint. *De Haer. cap. 70. T. 8.*

particulars, though not in the order in which they lye in *Augustin*. A. D.
378.

4. I therefore in the first place observe their opinion concerning the Scriptures. “In <sup>Concern-
ing the
Scriptures.</sup> (y) which respect, he says, they are more
“cunning than the *Manicheans*: for they
“reject not any part of the Canonical Scrip-
“tures, but receive them all, and endeavor
“to support themselves by their authority.
“And when any texts are alleged against
“them, they strive to evade them by alle-
“gorical interpretations. They likewise use
“apocryphal Scriptures, and argue from
“them in favour of their opinions.”

5. And in divers places *Augustin* speaks to the like purpose, saying, that (a) they received all the Canonical Scriptures entire: using also apocryphal books. And says, what-

Y 3

ever

(y) Hoc versutiores etiam Manichaeis, quod nihil Scripturarum Canoniarum repudiant, simul cum Apocryphis legentes omnia, et in auctoritatem fumentes, sed in suos sensus allegorizando vertentes quicquid in sanctis libris est, quod eorum evertat errorem. *Ibid.*

(a) Priscillianistae vero accipiunt omnia et canonica et apocrypha simul. Sed quaecumque, quae contra eos sunt, in suae perversitatis sensus aliquando callida et astuta, aliquando ridicula et hebeti expositione pervertunt. *Ad Ceret. ep.* 237. n. 3. T. 2.

A. D. ^{378.} ever is alleged against them from scripture, they evade sometimes by cunning and artful, at other times by ridiculous and stupid interpretations. He also observes, that (b) they had a hymn, said by them to be the hymn, which Christ sung at the last supper with the disciples. He moreover says, that hymn was to be found in apocryphal scriptures, not peculiar to the *Priscillianists*, but used by other heretics likewise. A main (c) part, if not the whole of that hymn, may be seen in *Augustin's* letter to *Ceretus* just quoted. What respect they had for that, or other apocryphal scriptures, is not very clear. There does not appear any thing heterodox in that hymn. They owned it was not in the Canonical

(b) Hymnus sane, quem dicunt esse Domini nostri Jesu Christi, qui maxime permovit venerationem tuam, in scripturis solet apocryphis inveniri. Quae non proprie Priscillianistarum sunt, sed alii quoque haeretici eis nonnullarum sectarum impietate vanitatis utuntur, inter se quidem diversa sentientes: . . . sed scripturas illas habent in sua diversitate communes, easque illi praecipue frequentare assolent, qui Legem veterem et Prophetas non recipiunt. *Ibid.* n. 2.

(c) Habes verba eorum in illo codice ita posita: *Hymnus Domini, quem dixit secrete sanctis Apostolis discipulis suis, quia scriptum est in Evangelio: Hymno dicto adscendit in montem. . .* [Mat. xxvi. 30.] *Ibid.* n. 4.

nonical Scriptures, and they (*d*) explained it by them, and agreeably to them. A. D.
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6. *Orosius*, *Augustin's* friend, and of *Spain*, says, that (*e*) the *Priscillianists*, differing from the *Manicheans*, endeavor to support their doctrine by the Scriptures of the Old, as well as of the New Testament. He also says, they (*f*) had a book entitled the Memoir or Memoirs of the Apostles. In which, possibly, the above-mentioned hymn was inserted.

7. *Priscillian* is one of those heretics, who, as *Vincent of Lerins* (*g*) says, in almost every page of their works insert quotations of the books of the Old or New Testament.

Y 4

8. Pope

(*d*) Deinde, quid causae est, ut eundem hymnum isti secundum scripturas canonicas conentur exponere? *Ibid. n. 5.*

(*e*) Priscillianus, primum in eo Manichaeis miserior, quod ex Veteri quoque Testamento haeresim confirmavit. *Oros. Comm. ad Augustin. n. 2. T. 8.*

(*f*) Et hoc ipsum confirmant ex libro quodam, qui inscribitur Memoria Apostolorum: ubi Salvator interrogari a discipulis videtur secreto, et ostendere, quia de parabola Evangelica, quae habet: *Exiit seminans seminare semen suum.* [Matt. xiii. 3.] *Ibid.*

(*g*) Lege Pauli Sabasatani opuscula, Priscilliani, Eunomii, Joviniani, reliquarumque pestium: cernas infinitam exemplorum congeriem, prope nullam omitti paginam, quae non Novi aut Veteris Testamenti sententiis fucata et colorata sit. *Vincent. Comm. p. 356. Paris. 1669.*

A. D.

378.

8. Pope *Leo* with a partiality, well becoming a man that uses authority in things of religion, and loves to make the worst of every thing relating to those called heretics, says, the (*b*) *Priscillianists* pretend to receive the books of the Old Testament. However, he cannot deny, but that therein they differ from the *Manicheans*. As (*i*) for their apocryphal books, he not only prohibits them, but directs also, that they should be sought for, and burnt.

9. *Turibius* Bishop of *Astorga* in *Spain*, who (*k*) is supposed to have flourished about the

(*b*) ... Quia etsi Vetus Testamentum, quod isti se suscipere simulant, Manichaei refutant, ad unum tamen finem utrorumque tendit intentio: cum quod isti abdicando impugnant, isti recipiendo corrumpunt. *Ad. Turib. ep. 15. cap. 16. p. 230.*

(*i*) Apocryphae autem scripturae, quae sub nominibus Apostolorum multarum habent seminarium falsitatum, non solum interdicendae, sed etiam penitus auferendae sunt, atque ignibus concremandae. Quamvis enim sint in illis quaedam, quae videantur speciem habere pietatis, numquam tamen vacua sunt venenis, et per fabularum illecebras hoc latenter operantur, ut mirabilium narratione seductos laqueis cujuscunque erroris involvant. *Ibid. cap. 15.*

(*k*) *Vid. Cav. H. L. T. 1. p. 440. et Tillemont S. Leon. art. xvii. . . . xix. Tom. xv.*

the year 447. speaks (*l*) of their using apocryphal scriptures, the same with those used ^{A. D. 378.} by the *Manicheans* : as the Acts of *Andrew*, *Thomas*, and *John*. And he particularly mentions the Memoir of the Apostles, taken notice of by *Orosius*.

10. According to *Jerome* (*m*) the *Priscillianists* made use of apocryphal books of the Old, as well as of the New Testament : particularly, the Ascension of *Isaiab*, and the Revelation of *Elias*.

11. It must therefore, I think, be allowed, that the *Priscillianists*, beside the Canonical Scriptures of the Old and New Testament, made use of apocryphal books. What respect

(*l*) . . . specialiter autem Actus illos, qui vocantur S. Andrae: vel illos, qui appellantur S. Joannis, quos sacrilego Leucius ore conscripsit: vel illos, qui dicuntur S. Thomae, et his similia: ex quibus Manichaei, et Priscillianistae, vel quaecumque illis est secta germana, omnem haeresim suam confirmare nituntur: et maxime ex blasphemissimo illo libro, qui vocatur Memoria Apostolorum, in quo ad magnam perverſitatis suae auctoritatem doctrinam Domini mentiuntur. *Surib. cap. v. ap. S. Leon. p. 232.*

(*m*) Ascensio enim Isaiae et Apocalypſis Eliae hoc habent testimonium. Et per hanc occasionem, multaue hujusmodi, Hispaniarum et Lusitaniae deceptae sunt mulierculae. &c. *In Is. cap. lxiiv. T. 3. p. 473. 474. Conf. ad Theodor. ep. 53. al. 29. p. 581. T. 4.*

A. D. respect they had for them, is not certain.
 378. } But from these testimonies it may be reckoned probable, that they shewed them a good deal of respect, more than Catholics generally did: though after all they need not to be supposed to have equalled them to those Scriptures, which are usually called Canonical. This then was their doctrine concerning the Scriptures.

12. By several they are said to have held the *Sabellian* doctrine concerning the Deity. So (n) *Augustin* in his book of *Heretics*, and (o) elsewhere. So likewise (p) *Orosius*. It is the last particular in *Orosius's* *Memoir*, and in *Augustin's* chapter concerning the *Priscillianists* in his book of *Heretics*. But it makes the first (q) in Pope *Leo's* letter concerning

(n) De Christo Sabellianam sectam tenent, eundem ipsum esse dicentes, non solum Filium, sed etiam Patrem, et Spiritum Sanctum. *De Haer. cap. 70.*

(o) Contra quam veritatem Priscillianus Sabellianum antiquum dogma restituit, ubi ipse Pater qui Filius, qui et Spiritus Sanctus perhibetur. *Ad Oros. cap. 4. T. 8.*

(p) Trinitatem autem solo verbo loquebatur. Nam unionem absque ulla existentia aut proprietate asserens. . . . Patrem, Filium, et Spiritum Sanctum, hunc esse unum Christum dicebat. *Oros. Comm. ap. S. Aug. T. 8.*

(q) Primo itaque capitulo demonstratur, quam impie sentiant

cerning the errors of the *Priscillianists*, A. D. 378.
 writ in the year 447.

13. Pope *Leo* presently afterwards (*r*) charges them with agreeing with the *Arians* in their sentiment concerning the person of Christ: Whether consistently, or not, let others determine.

14. They are supposed to have had some doctrine concerning the innascibility of Christ. We (*s*) see it in the confessions of those who renounced Priscillianism before the Council of *Toledo*, and returned to the Catholics. Pope (*t*) *Leo* seems not to have understood the

tiant de Trinitate, qui et Patris, et Filii, et Spiritus Sancti, unam atque eandem asserunt esse personam, tamquam idem Deus nunc Pater, nunc Filius, nunc Spiritus Sanctus nominetur. *Ep. 15. cap. i. p. 227.*

(*r*) In secundo capitulo ostenditur ineptum vanumque commentum de processionibus quarundam virtutum ex Deo. ... In quo Arianorum suffragantur errori, dicentium, quod Pater Filio prior sit. ... *Ibid. cap. 2.*

(*s*) Symphosius Episcopus dixit: ... Hanc ego doctrinam, quae aut duo principia dicit, aut Filium innascibilem, cum ipso auctore damno, qui scripsit. *Concil. Tolet. i. ap. Labb. Conc. T. 2. p. 1229. Vid. et supr. not. (m). p. 316.*

(*t*) Tertiū vero capituli sermo designat, quod iidem impii asserant, ideo Unigenitum dici Filium Dei, quia solus sit natus ex virgine. Quod utique non auderent dicere, nisi Pauli Samo-

A. D. ^{378.} the meaning of this, though it be one of his articles of accusation against them, and he talks a good deal about it. I do not perceive *Orosius* or *Augustin* to say any thing distinctly about this point.

15. They had also some opinions concerning the soul, which were disliked by many of the Catholics. They (u) are said to have held, that the soul was consubstantial to the Deity. So says *Leo*. Nor is this denied, but supposed to be their opinion, both (x) by *Orosius* and *Augustin*. To the like purpose *Jerome* in a passage (y) which I transcribe

Samosateni et Photini virus hausissent: qui dixerunt, Dominum nostrum Jesum Christum, antequam nasceretur ex virgine Maria non fuisse. Si autem isti aliud de suo sensu intelligi volunt, neque principium de matre dant Christo: asserant necesse est, non unum esse Filium Dei. . . . Quoquo verum igitur se contulerint, in magnae tendunt impietatis abruptum. . . . *Ib. cap. 3.*

(u) Quinto capitulo refertur, quod animam hominis divinae asserant esse substantiae, nec a natura Creatoris sui conditionis nostrae distare naturam. Quam impietatem, ex Philosophorum quorundam et Manichaeorum opinione manantem, catholica fides damnat. *Ib. cap. v. p. 228.*

(x) *Vid. Aug. ad Oros. cap. i. et. iv. T. 8.*

(y) Super animae statu memini vestrae quaestiunculae, imo maxime ecclesiasticae quaestionis: Utrum lapsa de coelo sit, ut

scribe below : shewing, that there were A. D.
378.
among Christians, as well as among the Philosophers, different opinions concerning the origin of the soul.

16. Farther, Pope *Leo* adds ; It (x) was also said, that they believed the pre-existence of human souls, and that they had sinned in heaven, before they were sent into bodies. And (a) *Orosius*, and (b) *Augustin* both speak of

ut Pythagoras Philosophus, omnesque Platonici, et Origenes, putant : an a propria Dei substantia, ut Stoici, Manichaeus, et Hispana Priscilliani haeresis suspicantur : an in thesauro habeantur Dei, olim conditae, ut quidam ecclesiastici stulta persuasione confidunt : an quotidie a Deo fiant, ut mittantur in corpora : . . . an certe ex traduce, ut Tertullianus, Apollinaris, et maxima pars Occidentalium autumant. &c. *Ad Marcellin. et Anapsj. ep. 78. al. 82. T. 4. p. 642.*

(x) Decimo autem capitulo feruntur asserere, animas, quae humanis corporibus inferuntur, fuisse sine corpore, et in coelesti habitatione peccasse. *Leo. ib. c. 10.*

(a) . . . docens animam, quae a Deo nata sit, de quodam promptuario procedere, profiteri ante Deum, se pugnaturam, instrui adhortatu angelorum : dehinc descendente per quosdam circulos a principatibus malignis capi, et secundum voluntatem victoris principis in corpora diversa contrudi, eisque adscribi chirographum. *Oros. Comm. ap. Aug. T. 8.*

(b) Hi animas dicunt ejusdem naturae atque substantiae, cujus est Deus, ad agonem quemdam spontaneum in terris exercendum, per septem coelos, et per quosdam gradatim descendere

A. D. 378. of their believing the pre-existence of human souls, and their descent from heaven, through several regions, into bodies allotted to them. But they do not say, that they supposed those souls to have sinned in their pre-existent state.

17. Another opinion ascribed to them by Pope *Leo* is, that (c) the sons of promise are born of women, but conceived by the Holy Spirit. I do not observe this in *Orosius*, or *Augustin*. Perhaps it is a consequence, which some deduced from their principles. Whether allowed by them, may not be certain. Nor is it very intelligible. And perhaps there is nothing heretical in it.

18. Several other opinions are imputed to them: whether rightly, or not, cannot be certainly said, as we have none of their writings. And what their enemies say is not easie to be understood. However, I observe farther.

19. Pope

descendere principatus, et in malignum principem incurrere, a quo istum mundum factum volunt, atque ab hoc principe per diversa carnis corpora seminari. &c. *De Haer. cap. 70.*

(c) Nona autem annotatio manifestat, quod filios promissionis ex mulieribus quidem natos, sed ex Spiritu Sancto dicant esse conceptos. *Ib. cap. 9.*

19. Pope *Leo* says, they (*d*) fasted on the day of Christ's Nativity, and on the Lord's Day. Which may be true, so far as I know. And though herein was an irregularity, yet in their way they honored those days. Moreover, I think, it ought to be allowed, that this adds not any credit to the charge of licentiousness.

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20. Another article imputed to them is a disadvantageous opinion of marriage. Pope *Leo* says: "They (*e*) condemn marriage, and " the procreation of children. In which, as " in almost every thing else, they agree with " the *Manicheans*. And, as their manners " shew, they therefore dislike marriage, be- " cause of the confinement of that state, and " it is an obstruction to lewdness."

21. *Att-*

(*d*) Quarto autem capitulo continetur, quod Natalem Christi . . . non vere isti honorent, sed honorare simulent, jejunantes eodem die, sicut et die Dominico, qui est dies resurrectionis Christi. *Ubi supr. cap. 4.*

(*e*) Septimo loco sequitur, quod nuptias damnant, et procreationem nascentium perhorrescunt. In quo, sicut pene in omnibus, cum Manichaeorum profanitate concordant. Ideo, sicut eorum mores probant, conjugalem copulam detestantur: quia non est illic libertas turpitudinis, ubi pudor et matrimonii servatur et sobolis. *Ib. cap. 7.*

A. D. 378. 21. *Augustin* expresseth himself to this purpose: "With (*f*) regard to diet, they
 " look upon the flesh of animals as impure.
 " Where this sect prevails it is a common
 " thing with them to separate men from
 " their wives, and women from their husbands, without mutual consent. For all
 " fleshly productions they ascribe not to the
 " good and true God, but to malignant
 " angels."

This, probably, was the reason of their disliking marriage. And they must consequently have condemned fornication, and every kind of uncleanness.

22. Pope *Leo* says, "that upon this head
 " the *Priscillianists* agreed with the *Manicheans*." We have no writings of *Priscillianists*, to give us light, and but very imperfect accounts of their opinions. Concerning the *Manicheans* we have fuller information. And we can be satisfied, that as they
 had

(*f*) Carnes tamquam immundas esca ipsa devitat. Conjuges, quibus hoc malum potuit persuadere, disjungens, et viros a nolentibus feminis, et feminas a nolentibus viris. Opusculum enim omnis carnis non Deo bono et vero, sed malignis angelis tribuunt. *Haer.* 70. T. 8.

had a disadvantageous notion of marriage, ^{A. D.} they absolutely condemned fornication, and ^{378.} such like things. This I suppose to have been made out (g) formerly. I would now confirm it by a passage of *Faustus* not yet alleged. “ We (b) do not think, says that “ *Manichean* Bishop, that the lives and manners of robbers are to be approved, because “ Jesus shewed mercie to a robber on the “ crosse : or that we are to approve the lives “ of publicans and harlots, because Christ “ declared their sins to be forgiven, and that “ they went into the kingdom of heaven “ before those who behaved proudly. For “ when he absolved a woman taken in adulterie, whom the *Jews* brought before him, “ he said to her : *Go, and sin no more.*” And Pope *Gregorie* the first, surnamed the Great,

Z

as

(g) *Vol. 6. p. 101. . . 107.*

(b) . . . Sed tamen non idcirco dicemus, et latronum vitas et mores nobis probabiles esse debere, quia Jesus latroni indulgentiam dedit: aut quia publicanis ignoverit errata, dixeritque, quod etiam praecederent ipsi ad regnum coelorum eos qui superbe gesserunt. In injustitia namque et in adulterio deprehensam mulierem quamdam, Judaeis accusantibus, absolvit ipse, praecipiens ei, ut jam peccare desineret. *Faust. l. 33. cap. i. ap. Augustin. T. 8.*

A. D. as well as *Leo*, says: The (i) *Manicheans* condemned marriage, because they had observed virginity to be commended in the sacred Oracles. If therefore the *Priscillianists* condemned marriage, it may be supposed that they went upon the like grounds with the *Manicheans*. And if they judged marriage itself, not sufficiently pure; they loudly condemned fornication, and all sins of the flesh.

*Charges
against
them con-
sidered.*

IX. We are now led to the consideration of two branches of immorality charged upon the *Priscillianists* by some writers of the fourth and fifth centuries. One is lying, to conceal their principles. The other is the practise of impurity. I shall transcribe in the margin these charges, as expressed by *Augustin* and *Jerome*. Afterwards I shall take notice of what is said by Pope *Leo*. And if I speak to both these charges together, for the

(i) Quia autem in sacro eloquio Manichæus virginitatem laudari comperit, conjugia damnavit. Jovinianus quia concedi conjugia cognovit, virginitatis munditiam despexit. *Gregor. Moral. in Job. l. 19. c. 18. T. i. p. 618. D.*

the sake of brevity, I hope, it will not be taken amiss.

A. D.

378.

1. Of their falshood *Augustin* speaks in the article (*k*) for this sect, in his book of Heresies, and (*l*) in another work. He says, they approved of lying, to conceal from others their real principles and actions. They were said to have this among the rules of their sect: *Swear, forswear. But never betray a secret.*

2. *Augustin* (*m*) speaks of lewd women among the *Priscillianists*.

Z 2

3. *Jerome*

(*k*) Propter occultandas autem contaminationes et turpitudines suas habent in suis dogmatibus et haec verba: Jura, perjura, secretum prodere noli. *De Haer. cap. 70. T. 8.*

(*l*) Possunt enim aliqui haeretici reperiri fortasse immundiores. Sed nullus istis fallacia comparatur. Alii quippe, ut sunt hominum vitia, de hujus vitae consuetudine vel infirmitate mentiuntur. Illi autem in ipsa nefaria doctrina haereticis suae praeceptum habere perhibentur, ut occultandorum dogmatum suorum causa etiam falsa juratione mentiantur. Hi qui eos experti sunt, et ipsorum fuerant, atque ab eis Dei misericordia liberati sunt, etiam verba ipsa praecepti hujus ista commemorant: Jura, perjura, secretum prodere noli. *Ep. 237. al. 253. n. 3. T. 2.*

(*m*) Quod si enim ex numero Priscillianistarum impudicarum aliqua femina injiciat oculum in catholicum Joseph. *Contr. Mendac. ad. Consent. cap. vii. n. 17. T. 6.*

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378.

3. *Jerome* (n) speaks of the *Priscillianists*, as practising lewdness in a very shameful manner.

But there are considerations, which may dispose us to think, that here is some misrepresentation or aggravation of both these points.

1.) It is very likely, that (o) the charge of falsehood, against these people, as well as of impurity, was partly owing to their being reckoned a branch of the *Gnostics*, to whom such things were generally imputed. A passage of *Sulpicius*, which (o) I place below, may justify this supposition.

2.) *Augustin* seems not to have full proof of the falsehood, which he imputes to them. He says, it was reported of them, and it had been

(n) Priscillianus in Hispania, pars Manichaei (de turpitudine cujus te discipuli diligunt plurimum) soli cum solis clauduntur mulierculis, et illud eis inter coitum amplexusque decantant. . . . Qui quidem partem habent Gnosticae haereseos de Basilidis impietate venientem. *Ad Ctesiph. ep. 43. T. 4. p. 476.*

(o) Namque tum primum infamis illa Gnosticorum haeresis intra Hispanias deprehensa, superstitio execrabilis, arcanis occultata secretis. *Hist. Sa. l. 2. c. 46. al. 61. in.*

been confirmed by some who had once been of the sect, and had left them. But the testimonie of such persons I take to be of little or no value. Some such people might be willing to say any thing, to ingratiate themselves with their new friends.

A. D.

378.

3.) There were Martyrs among the *Priscillianists*, as (p) *Augustin* allows. Therefore, probably, there were seasons, when they reckoned themselves obliged to declare the truth: though at other times, from prudential considerations, they might judge it proper to be upon the reserve. As indeed most people will think, who lye under difficulties and discouragements.

4.) *Augustin* himself acquits them of excessive lewdnesse. For he says: "A (q) more impure sect, possibly, may be found. " But never were there any men comparable " to them for falshood."

5.) According to *Augustin*, the *Priscillianists* had an argument in behalf of lying from

Z 3

Thamar.

(p) . . . Exsecrantur Priscillianistarum falsa martyria.
Contr. Mendac. cap. v. n. 9. T. 6.

(q) See before note (l) p. 339.

A. D. *Thamar*. Whereupon he says: "Why (r)
 378. " do they think, that *Thamar* is to be imi-
 " tated, when she lyed: and that *Judab*
 " may not be imitated in the commission of
 " uncleanness?" *Augustin* therefore knew
 very well, that the *Priscillianists* did not ap-
 prove of fornication, or adulterie, or any
 other such sins of the flesh.

6.) *Jerome*, in his letter to *Ctesiphon*,
 speaks of (s) *Priscillianism* as a doctrine of
 perfection, and that they pretended to un-
 common degrees of knowledge and holiness.
 If therefore they transgressed, it was not by
 principle, but through infirmity, and the
 force of sudden temptation, as the men of
 other sects too often do.

7.) In another work he speaks of the *Pris-*
cillianists, as (t) asserting, that with due care
 men

(r) Cur autem isti imitandum sibi *Thamar* existimant men-
 tientem, et imitandum *Judam* non existimant fornicantem?
Contr. Mendac. cap. xiv. n. 30. T. 6.

(s) *Priscillianus* in *Hispania* pars *Manichaei* . . . verbum
 perfectionis et scientiae sibi vindicantes. *Ad Ctesiph. ep. 43.*
p. 476. in.

(t) . . . ut praeteream *Manichaeum*, *Priscillianum*, . . .
 quorum omnino illa sententia est: posse ad perfectionem, et
 non

men may arrive at such perfection, as to be free from sin, even in thought. They who had this notion, must have aimed at perfection, and could not by principle indulge themselves in evil actions. A. D. 378.

8.) I do not observe *Orosius*, in the account which he gives *Augustin* of the *Priscillianists*, to charge them either with falsehood or lewdness.

X. We now proceed to Pope *Leo*. For I have thought it worth the while to place him by himself, and to consider distinctly what he says. I (*u*) therefore transcribe him largely

Z 4

below.

non dicam ad similitudinem, sed aequalitatem Dei humanam virtutem et scientiam pervenire: ita ut asserant se ne cogitatione quidem et ignorantia, quum ad consummationis culmen ascenderunt, posse peccare. *Adv. Pelag. Dial. i. T. 4. p. 484. in.*

(*u*) In execrabilibus autemysteriis eorum, quae quanto immundiora sunt, tanto diligentius occultantur, unum prorsus nefas est, una est obscaenitas, et similis turpitude. Quam etsi eloqui erubescimus, sollicitissimis tamen inquisitionibus indagatam, et Manichaeorum, qui comprehensi sunt confessione detectam, ad publicam fecimus pervenire notitiam. . . . Quod autem de Manichaeorum foedissimo scelere, hoc etiam de Priscillianistarum incestissima consuetudine olim compertum, multumque

A. D. below. The sum of what he says is this :
 378. “ The *Priscillianists* agree with the *Mani-*
 “ *cheans* in sentiments, consequently in prac-
 “ tise. Wicked and obscene mysteries had
 “ been proved upon the *Manicheans*. And
 “ therefore they were also used by the *Pris-*
 “ *cillianists*. Moreover such things had been
 “ proved upon the *Priscillianists* in former
 “ times.”

In answer to which I say : 1. I am of opi-
 nion, that obscene mysteries never were prov-
 ed upon the *Manicheans* by Pope *Leo*, or any
 others. And I would willingly refer to what
 has been already observed relating to this
 point in (x) a preceding volume, and to what
 may be said hereafter in the Remarks upon
 Mr. *Bower's* account of the *Manicheans*.
 2. Supposing such things to have been prov-
 ed concerning the *Manicheans*, it does not
 follow, that they may be righteously ascribed
 to the *Priscillianists*. For allowing the *Pris-*
cillianists to have agreed with the *Maniche-*
ans

tumque vulgatum est. Qui enim per omnia sunt impietate
 sensuum pares, non possunt in sacris suis esse dissimiles. Ep.
 15. cap. 16. p. 230. 231.

(x) See Vol. 6. p. 97. . . 101.

ans in some of their peculiarities, it cannot be thence reasonably concluded, that they embraced them all. Yea it is apparent, that they differed from them, and in a material point, receiving the Scriptures of the Old Testament. Not now to mention any thing else. 3. Pope *Leo* says, obscene mysteries had been proved upon the *Priscillianists* in former times : referring, I suppose, to the trial of *Priscillian*, and his friends. To which I answer : I am of opinion, that they were not then proved upon *Priscillian*, nor his followers. And of this let every one judge, who has perused the preceding part of this chapter. 4. I think, it appears, that Pope *Leo* had not any positive proof, that the *Priscillianists* used obscene mysteries, or practised any wickedness by principle. For he alleges not any such proof. And founds his charges against them upon their supposed agreement with the *Manicheans*, and the transactions of former times.

A. D.
378.

XI. As yet I have taken nothing from *Philaster*. *Philaster*, because the *Priscillianists* are nowhere mentioned by him under that name. But he has an article of heretics, whom he calls

A. D. 378. calls Abstinents, which (y) I shall now transcribe at the bottom of the page.

It is the opinion of (z) *Fabricius*, and
Tille-

(y) Sunt in Galliis, et Hispaniis, et Aquitania, veluti Abstinentes, qui et Gnosticorum et Manichaeorum particulam perniciosissimam aequae sequuntur, eandemque non dubitant praedicare: separantes persuasionibus conjugia hominum, et escarum abstinentiam promittentes, quae non ex legis praecepto, sed promotionis coelestis, et dignitatis causa voluntati hominum talis a Christo concessa est gratia. Dicit enim Dominus Petro: *Non omnes capiunt hoc verbum.* [Mat. xix. 11.] Et iterum idem Dominus ait: *Qui dimiserit uxorem suam sine causa criminis, facit eam moechari.* [ib. ver. 9.] Aliud est itaque consensu communi hoc fieri, laudis causa majoris consequendae a Domino, et aliud contra legem suadere, contraque amborum facere voluntatem. Et iterum: *Qui non manducat, manducantem non spernat: et qui manducat, non manducantem non judicet.* [Rom. xiv. 3.] Quod ex voluntate est itaque, laudis est amplioris, immo potius mercedis coelestis est desiderium. Quod autem extra legem est, non a Deo Christo est traditum, sed inani hominum praesumptione et errore inventum. Scriptum est enim: *Do vobis omnia edere, sicut foenum.* [Gen. ix. 3.] Hoc autem ideo faciunt, ut escas paulatim spernentes, dicant eas non esse bonas, et ita non a Deo hominibus escae causa fuisse concessas: sed a Diabolo factas ut adferant, ita sentiunt. Inque hoc jam creaturam non a Deo creatam, sed a Diabolo eam factam praedicare nituntur. Perque hoc mendacium multorum animas captivarunt. *Philast. H. 84. Abstinentes.*

(z) Perspicuum vero est a Philastrio perstringi Priscillianistas, qui circa A. C. 380. proferre se coeperunt. *Fabric. annot. in Philast. p. 161.*

(a) *Tillemont*, that the *Priscillianists* are the heretics here intended by *Philaster*. A. D.
378.

What he says is, briefly, this: That in *Gaul*, and *Spain*, and *Aquitain* there was a sort of Abstinents, a branch of the *Gnostics* and *Manicheans*, who dissolved marriages, without mutual consent, and enjoined abstinence from some kinds of food. And he shews the inconveniences of the former of those doctrines, and confutes it by texts of Scripture, as he does also the later. He moreover says, that they captivated many people.

Whenever this article was writ by *Philaster*, it tends greatly to wipe off some aspersions, which were cast upon the *Priscillianists*. Their distinguishing character was not licentiousness, but rigour and abstinence. This was their profession, this their outward appearance. And thereby they gained upon many people. If this article of *Philaster* was writ soon after the rise of Priscillianism, and

(a) Si les heretiques qu' il nomme Abstinens sont les Priscillianistes, comme il y a assez d' apparence, il n' a écrit, qu' apres l' an 380. auquel cette heresie commença à éclater dans l'Espagne. *S. Philastre. Tillem. Mem. Ec. T. 8.*

A. D. and before the trial of *Priscillian* at *Treves*,
 378. (which may be reckoned very probable) it
 confirms the conjecture mentioned some
 while ago: that the charges brought a-
 gainst him were first invented about that
 time.

The only two articles imputed to these
 Abstinents by *Philaster* are their rigid doc-
 trines about marriage and diet. These, as I
 apprehend, first induced men to call them
Manicheans. And having once given them
 that denomination, or said that they were
 a branch of the *Gnostics* and *Manicheans*,
 men were led to ascribe to them all the
 enormities, which were generally imputed to
 those people.

*The Con-
 clusion.*

XII. Upon the whole, from what has
 passed before us in this chapter, I think it
 appears, that the *Priscillianists* received the
 Scriptures of the Old and New Testament,
 which were generally received by other Chri-
 stians. They likewise made use of apocry-
 phal books. But what respect they had for
 them, cannot be now clearly determined.
 Some ecclesiastics, who went under this de-
 nomina-

nomination, are represented, from an ill A. D. judged zeal, and without sufficient reason, ^{378.} to have deserted their stations in the Church, to betake themselves to a retired and solitarie course of life. They had errors concerning the soul, and some other matters. They seem to have had a disadvantageous opinion of marriage, and thereby sometimes made unhappy breaches in families, if their adversaries do not aggravate. They also had rules about diet, not founded in reason, nor scripture. Some of these people are blamed for not consuming the eucharist at church. And they were irregular in fasting, when other Christians feasted. But as we have none of their writings remaining, we do not know their whole system with certainty. By some they have been charged with obscene doctrines, and lewd practices. But so far as we are able to judge upon the evidence that has been produced, they rather appear to have made high pretensions to sanctity and purity, and to have practised uncommon mortifications.



CHAP. CVIII.

D I O D O R E

Bishop of Tarsus.

A. D. I. ^{378.} **D**IODORE, of (a) a good familie, and probably born at *Antioch*, in which city he long resided, was ordain'd Bishop of *Tarsus* in *Cilicia* by (b) *Meletius* Bishop of *Antioch* about the year 378. He died in 394. or sooner.

2. St. *Jerome*, whom (c) I place below, reckons the time when he was Presbyter, the most

(a) Καὶ τὴν μὲν τῷ γένει οὐκ ἐλογίζετο περιφάνειαν, τὴν δὲ ὑπὲρ τῆς πίστεως ταλαιπωρίαν ἀσπασίως ὑπέμεινε. *Theod. H. E. l. 4. c. 25. p. 188. B.*

(b) *Ib. l. 5. c. 4. in.*

(c) Diodorus, Tarsensis Episcopus, dum Antiochiae esset Presbyter, magis claruit. Extantque ejus in Apostolum commentarii, et multa alia, ad Eusebii magis Emiseni characterem pertinentia:

most shining period of his life. He does A. D. not assign the reasons of that judgement. ^{378.} But they may be collected from other writers, particularly the Ecclesiastical Historians of those times.

3. *Diodore*, whilst Presbyter, seems to have had the direction of some monasterie, or school, in, or near the city of *Antioch*. At (*d*) which time he instructed divers young men in the knowledge of the Scriptures, and the principles of religion: among whom three, who were afterwards very eminent, are particularly mentioned, *Maximus* Bishop of *Seleucia* in *Isauria*, *Theodore* Bishop of *Mopsuestia* in *Cilicia*, and *John Chrysostom*, Bishop of *Constantinople*. *Chrysostom* in an oration calls *Diodore* (*e*) his father, and boasts of the share he had in his esteem.

4. Moreover *Jerome* may have an eye to some

pertinentia: cujus cum sensum secutus sit, eloquentiam imitari non potuit propter ignorantiam saecularium literarum. *De V. I. cap. 119.*

(*d*) Τηνικαὺτα οὖν ἔτοι [Ἰωάννης, θεόδωρος, καὶ μᾶξιμος] σπουδαῖοι περὶ τὴν ἀρετὴν γενόμενοι, μαθητεύσιν εἰς τὰ ἀσκητικὰ Διοδώρῳ καὶ καρτερίῳ· οἵτινες τότε μὲν ἀσκητηρίῳ προΐσαντο. *Socr. l. 6. c. 3. p. 302. B. Et Conf. Sox. l. 8. c. 2. p. 757. A. Et Thdr. l. 5. c. ult.*

(*e*) *In Diod. T. 3. p. 748. A.*

A. D. some sufferings, which he underwent from ^{378.} the *Arians* in the time of *Valens*: whereas his episcopate was peaceable. *Chrysostom* says, he (*f*) was more than once banished from his native countrey for his freedom in speaking the truth. *Theodoret* in divers places celebrates *Diodore's* courage in those difficult times. He says, “ that (*g*) when *Leontius* was Bishop of *Antioch*, he and *Flavian*, though they were then but laymen, not only openly professed the apostolical doctrine, but were also very diligent in keeping the people in the right faith. He elsewhere calls them (*h*) lights of the truth.”

To these, and some other like things, *Jerome* may refer.

5. *Jerome* says farther, that *Diodore* wrote *Commentaries upon St. Paul's Epistles*, and many

(*f*) Ἀλλὰ καὶ οὗτος πολλάκις τῆς πατρίδος ἐξέπεσε διὰ τὴν ὑπὲρ τῆς πίστεως παρρησίαν. *Ibid.* p. 749. B.

(*g*) . . . Ἡ δὲ ἀξιάγαστος ξυνωρίς φλαβιανὸς καὶ διόδωρος, ἱερατικῆς μὲν λειτουργίας μηδέπω τετυχηκότες, τῷ δὲ λαῷ συντεταγμένοι, νύκτωρ καὶ μεθ' ἡμέραν εἰς τὸν ὑπὲρ τῆς εὐσεβείας ζῆλον διήγειραν ἅπαντας. *Theod.* L. 2. c. 24. p. 107. A. B. *Vid. et l. 4. cap. 25.*

(*h*) . . . οἱ τῆς ἀληθείας φῶσϋρες. L. 4. c. 27. p. 190. c.

many other things, imitating the manner of A. D. Eusebe of Emesa: of whom, it may be re-^{378.} membered, we spake (i) formerly. To the like purpose (k) Socrates, and (l) Sozomen: who say, that *Diodore* wrote many books, representing the literal or historical sense of scripture, omitting the mystérie.

6. I formerly (m) had occasion to take notice of *Diodore's* work against the *Manicheans*, in five and twenty books, of which there is mention made in (n) *Photius*. The same learned Critic mentions a book of *Diodore* (o) concerning the Spirit, and (p) gives a large account of his work against Fate, in eight books, and three and fifty chapters.

7. By *Theodoret* we are assured, that (q) *Diodore* wrote against *Paul of Samosata*, *Sabellius*, *Marcellus*, and *Photinus*.

A a

8. *Suidas*

(i) Vol. 7. p. 305. . . . 309.

(k) . . . πολλὰ βιβλία συνέγραψε, φιλοῦ τῷ γράμματι τῶν θεῶν προσέχων γραφῶν, τὰς θεωρίας αὐτῶν ἐκτρέπόμενος.
Socr. l. 6. c. 3. p. 302. C.

(l) Soz. l. 8. c. 2. p. 257. A.

(m) Vol. 6. p. 39. and 65.

(n) Cod. 85. p. 204.

(o) Cod. 102. p. 275.

(p) Cod. 223. p. 662. &c.

(q) *Haeret. Fab. l. 2. cap. xi.*

A. D.

378.

8. *Suidas* (*r*) says, " that *Diodore* lived
 " in the time of *Julian* and *Valens*, and
 " adds, as from *Theodore* the Reader, that
 " he wrote Commentaries upon all the books
 " of the Old Testament, *Genesis*, *Exodus*,
 " and the books following, and upon the
 " Psalms, and the four books of the King-
 " doms, and the difficult places of the Chro-
 " nicles, and upon the Proverbs: the (*s*)
 " difference between theorie and allegorie:
 " upon Ecclesiastes: upon the Canticles:
 " upon the Prophets . . . (*t*) upon the four
 " Gospels: upon the Acts of the Apostles:
 " upon the Epistle of the Evangelist *John*.
 " . . . Against the *Melchisedeckians*: against
 " the *Jews*: of the resurrection of the dead:
 " of (*u*) the soul, and the different opini-
 " ons about it . . . of Providence: against
 " (*x*) *Plato*, concerning God, and the gods:
 " of nature and matter: against the Astro-
 " nomers and Astrologers, and of fate: (*y*) of
 God,

(*r*) *V. Διόδωρος.*

(*s*) *Τίς διαφορά θεωρίας καὶ ἀλληγορίας.*

(*t*) *Εἰς τὰ δ' εὐαγγέλια· εἰς τὰς πράξεις τῶν ἀποστόλων·
 εἰς τὴν ἐπιστολὴν Ἰωάννου τῷ εὐαγγελιστῇ. Ibid.*

(*u*) *Περὶ ψυχῆς· κατὰ διαφορὰν περὶ αὐτῆς αἰρέσεων.*

(*x*) *Κατὰ Πλάτωνος περὶ θεῶ καὶ θεῶν.*

(*y*) *Περὶ θεῶ καὶ ὕλης ἐλληνικῆς πεπλασμένης.*

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 “ Greeks, or Gentils . . . against the Phi- 378.
 “ losopher *Euphronius*, by way of question
 “ and answer : . . . against *Porphyrie* of ani-
 “ mals and sacrifices :” and divers others,
 which need not to be here rehearsed.

9. *Ebedjesu*, in his Catalogue of Ecclesiastical Writers, found in the *Syriac* language, says, That *Diodore* (x) wrote sixty books, which the *Arians* had burned. However he mentions eight, which had remained, having escaped the diligence of his enemies: one of which is the work against the *Manicheans*: another is an Explication of a part of St. *Matthew's* Gospel.

10. One book, in *Suidas*, and which may be supposed to relate to the right interpretation of Scripture, is entitled *The difference between theorie and allegorie*. In the enumeration of his works, it is placed, as we have seen, next after the Commentarie upon the

A a 2

book

(x) Composuit libros numero sexaginta, quos Ariani combusserunt . . . Remanserunt vero ex illis quae sequuntur . . . et Expositio in partem Matthaei. *Ebed. Cat. n. 18. ap Affeman. Bib. Or. T. 3. p. 39.*

A. D. book of the Proverbs. And (a) therefore
 378. } may have been a Dissertation subjoined to it.
 But the design of it is not very obvious. *Fab-*
bricius thinks, it (b) shewed the difference of
 the mystical sense from the allegorical and
 moral. *Ludolf Kuster*, in his notes upon
Suidas, says, that (c) theorie denotes the
 abstruse and mystical sense in opposition to
 the literal sense: and moreover, that the the-
 orie is more sublime than the allegorie.

11. *Diodore* seems to have been an Apolo-
 gist for the Christian religion. He wrote, as we
 have seen, against the *Jews*, as well as against
 heretics.

(a) *In Proverbia*: cui addidit dissertationem de differentia
theoriae et allegoriae, sive sensus mystici ab allegorico atque
 morali. *Fabr. Bib. Gr. T. 8. p. 362.*

(b) See note (a).

(c) Θεωρία hic significat sensum abstrusorem et mysticum: cui
 opponitur τὸ ρητὸν, sive sensus literalis. *Sozomenus* de Dio-
 doro nostro: . . . περὶ δὲ τὸ ρητὸν τῶν ἱερῶν λόγων τὰς ἐξηγή-
 σεις ποιήσασθαι, τὰς θεωρίας ἀποφεύγοντα: id est: *Quem accepi*
multos libros a se conscriptos posteris reliquisse, et sacram scrip-
turam ad literam exposuisse, omisso sensu mystico. Et *Socrates*:
 . . . ψιλῶ τῷ γράμματι τῶν θείων προσέχων γραφῶν, τὰς θεωρίας
 αὐτῶν ἐκτρέπόμενος. *Diodorus vero . . . multos conscripsit libros,*
simplicem tantum atque obvium scripturarum sensum inqui-
rens, mysticam vero earum interpretationem refugiens. Θεωρία
 igitur quid significet, hinc patet. Ab ea differt allegoria, quod
 haec in inferioribus subsistat, nec in tam sublimi argumento
 versetur, quam theoria. *Kuster.*

heretics. And it may be reckoned very probable, that in some of his Works he confuted Heathenism, or some of it's principles. It may be fairly argued from the titles of several of them above-mentioned from *Suidas*. And, if *Facundus* may be relied upon, the Emperour *Julian* wrote a letter to *Photinus*, in (*d*) which he reviled *Diodore*, as ignorant of the mysteries of the gods, but well versed in the fishermens theologie: a large part of which letter *Facundus* has left us in a sad *Latin* translation.

12. The respect shewn to *Diodore* appears, in part, in some things already said.

13. *Theodoret* (*e*) speaks of him in terms of the highest respect, and often commends

A a 3 him.

(*d*) Julianus enim Christo perfidus Imperator sic Photino haeresiarchae adversus Diodorum scribit. . . . Diodorus autem Nazaraei Magus, . . . acutus apparuit Sophista religionis agrestis . . . usque adeo ignorans Paganorum mysteria, omnemque miserabiliter imbibens, ut aiunt, degenerum et imperitorum ejus theologorum piscatorum errorem. *Facund. l. 4. cap. 2. p. 59.*

(*e*) Καὶ Διόδωρος μὲν ὁ σοφώτατός τε καὶ ἀνδρείοτατος, διὰ τις ποταμὸς Διεიდῆς τε καὶ μέγας, τοῖς μὲν οἰκέοις τὴν ἀρδέϊαν προσέφερε, τὰς δὲ τῶν ἐναντίων βλασφημίας ἐπέκλυζε. *Theod. l. 4. c. 25. p. 188. B. Vid. et l. 5. cap. ult.*

A. D. him. *Basil*, who was acquainted with *Dio-*
 378. *dore*, testifies (*f*) his esteem and affection
 for him, as an excellent and useful man.
 They who are pleased, may also consult
 (*g*) *Facundus*.

14. Many learned moderns have been ve-
 ry sensible of his merit. *Cave* (*b*) speaks
 honorably of his method of interpreting
 Scripture. And as he imitated *Eusebe* of
Emesa, so, as it seems, to (*i*) him we are in-
 debted for *Chrysostom* and *Theodore*, whose
 taste was formed by his. I place in the
 margin a part (*k*) of *Beausobre's* charac-
 ter

(*f*) *Bas. Ep. 244. al. 82. p. 378. D.*

(*g*) *Fac. l. 4. c. 2.*

(*b*) Vir sane undequaque doctissimus, qui in indagando
 S. Scripturarum sensu, repudiatis allegoriis, simplicem dun-
 taxat atque obviam verborum intelligentiam sectatus est.
Cav. H. L. T. 1. in Diodoro.

(*i*) Praecipuus Diodori labor fuit, quo plerosque Scripturae
 libros interpretando imitatus est Eusebium Emesenum. Atque
 ipse praecivit Joanni Chrysostomo atque Theodoro Mopsueste-
 no, ita ut sensum literalem potius quam ex recepto apud
 plerosque alios illis temporibus more allegorias sectarentur.
 &c. *Fabr. Bib. Gr. T. 8. p. 362.*

(*k*) Je ne say, si Theodore de Mopsueste, et Diodore de
 Tarfe, deux des plus savans Evêques de l' Antiquité, découvri-
 rent cette vuë des loix Mosaiques : [pour être un preservatif
 contre l'idolatrie :] mais ils bannirent, l' un et l' autre, de leurs
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ter of our *Diodore* of *Tarsus*, and *Theodore* A. D.
378.
of *Mopsuestia*. “ He calls them two of the
“ most learned Bishops of Antiquity : both
“ which, as he says, banished from their
“ Commentaries allegorical interpretations,
“ confining themselves to the literal sense.
“ The losse of their works has been a great
“ detriment to the Christian interest. But
“ the *Greeks* sacrificed them to their hatred
“ and envie, because *Nestorius* had been their
“ scholar.”

15. The usefulness of *Diodore's* Commentaries, if they had been extant, may be collected from what *Montfaucon* says : That (1) from the remaining fragments of them, to be found in the Chains, he appears to have been well acquainted with *Origen's* Hexapla.

16. I have allowed myself to enlarge in
A a 4 the

commentaires sur la V. T. tout ce fatras d'allegories, s'attachant uniquement à bien expliquer le sens literal. Quelle perte pour l'Eglise que celle de leurs excellens ouvrages, que les Grecs ont sacrifié à leur haine et leur envie, parceque ces savans hommes avoient été les maitres de Nestorius. *Beauf. H. de Manich. l. 1. ch. iv. T. i. p. 288.*

(1) Diodorus Tarsensis, in sacra Scriptura apprime versutus, Hexaplorum plenam notitiam habuisse videtur: ut ex ejus fragmentis, quae in Catenis supersunt,prehenditur. *Montf. Praelim. in Hexapl. Orig. p. 95.*

A. D. the historie of *Diodore*, and his works, be-
 378. cause they are most of them lost, and many
 of them were designed for illustrating the
 holy Scriptures. But for farther accounts of
 them, and the reflections cast upon his, and
Theodore's memorie after the rise of the *Nes-*
torian and *Pelagian* controversies, I refer to
 other (*m*) writers: though I have made some
 use of them, and have been assisted by them
 in composing this article.

(*m*) *Vid. Cav. H. L. Fabr. Bib. Gr. T. 8. p. 358. . . . 363.*
Tillem. Mem. Ec. T. 8. et Du Pin. T. 2.



C H A P.



CHAP. CIX.

A COMMENTARIE

UPON

Thirteen of St. PAUL's Epistles.

I. *The Time and Author of this Work.* II. *His Testimonie to the Books of the New Testament.*

I HAVE already more than once (a) A. D. taken notice of a Commentarie upon ^{380.} thirteen of St. *Paul's* Epistles, usually joyned *The Author of this Work.* with St. *Ambrose's* works, and of late ascribed by many to *Hilarie* Deacon of Rome.

I. And as I have not yet given any account of him, I shall do it now, but briefly.
He

(a) See Vol. iv. p. 789. 790. vi. p. 114. 115.

A. D. ^{380.} He (b) was born in *Sardinia*, and made Deacon of Rome about the year 354. He is mentioned by *Jerome* in his book of Ecclesiastical Writers, in the chapter concerning (c) *Lucifer* of *Cagliari*, and several times in his book against the *Luciferians*. *Hilary* was always a zealous *Homœusian*. Afterwards he became a rigid *Luciferian*, and even exceeded the Bishop, from whom those people received their denomination. *Jerome* (d) pleasantly

(b) *Vid. Cav. H. L. T. i. p. 317.*

(c) *De V. I. cap. 95.*

(d) Est praeterea aliud quod inferemus, adversum quod ne mutire audeat Hilarius, Deucalion orbis. Si enim haeretici baptismum non habent, et ideo rebaptizandi ab Ecclesia sunt, quia in Ecclesia non fuerunt, ipse quoque Hilarius non est Christianus. In ea quippe Ecclesia baptizatus est, quae semper ab haereticis baptismum recepit. . . . Diaconus eras, o Hilari, et a Manichaeis baptizatos recipiebas. Diaconus eras, et Ebionis baptismum comprobabas. Repente, postquam exortus est Arius, totus tibi displicere coepisti. Segregas te cum tuis vernulis, et novum balneum aperis. . . . Quod si negandum quispiam putaverit, haereticos a majoribus nostris semper fuisse susceptos, legat beati Cypriani epistolas. . . . Legat et ipsius Hilarii libellos, quos adversus nos de haereticis rebaptizandis edidit: et ibi reperiet, ipsum Hilarium confiteri, a Julio, Marco, Silvestro, et ceteris veteribus Episcopis similiter in poenitentiam omnes haereticos susceptos. *Hieron. Adv. Lucifer. T. 4. P. 2. p. 305. Vid. ib. p. 302. infr. m.*

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pleasantly calls him another *Deucalion*, as if ^{A. D. 380.} he would bring again an universal deluge on the world, because he was for rebaptizing *Arians*, and other heretics, when they came over to the Church: Whereas it had been the general usage of Christians in former times, and of the church of Rome in particular, to receive heretics upon repentance. Upon the ground of this notion *Hilarie* separated from the Church. He also wrote treatises in favour of his opinion. So says *Jerome*.

2. *Cave* readily allows this *Hilarie*, Deacon of Rome, to be author of the fore-named Commentarie, writ, as he supposeth, before 384. as also of *Quaestiones in Vetus et Novum Testamentum*, writ about 370. and usually joyned with (e) St. *Augustin's* works. *Pagi* (f) likewise contends, that *Hilarie*, Deacon of Rome, was author of both these works. *Du Pin* (g) carefully examines this point. *Tillemont* says: It (h) is now thought by many, that

(e) *Tom. 3. edit. Lovan. T. 4. edit. Benedict.*

(f) *Ann. 362. n. xxv. xxvi.*

(g) *Bib. Ec. T. 2.*

(h) *St. Ambroise. art. xci. Mem. Ec. T. x. et Lucifer de Cagliari Art. ix. et not. 9. 10. Mem. T. vii.*

A. D. ^{380.} that *Hilarie* is author of the fore-mentioned
 Commentarie: but that this opinion is not
 without it's difficulties. *James Basnage*,
 without determining who is the author, says,
 he (i) lived in the time of *Damasus*, before
 the end of the fourth centurie. *Samuel Bas-*
nage (k) hesitates. And as for the *Quaesti-*
ones &c. he will not deny them to have the
 same author with the Commentaries, because
 they agree in several things. But (l) he says,
 they are writ in a manner much inferior to
 the Commentaries. None, in my opinion,
 have treated this question more fully, or more
 judiciously, than the *Benedictin* editors of St.
Ambrose's works. They say, that (m) the
 manuscript copies of the Commentaries are
 very different from one another: and that
 in some parts of those Commentaries there
 appear to be interpolations of long passages.
 Nor are they certain, that the *Quaestiones*
 were writ by the author of the Commenta-
 ries.

(i) *Histoire de l'Eglise*. l. 19. ch. 7. n. xv. p. 1181.

(k) *Ann.* 362. n. xxi. xxii.

(l) *Commentarius* porro operi *Quaestionum* longissime
 praestat. *Ib.* n. xxii.

(m) *In Commentar. Admonit.* ap. *S. Ambrosii Opp.* T. 2.
 in *Append.* p. 21. &c.

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(p) Hic
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ries. And if they were, they also have been A. D. interpolated. Which indeed, I take to be ^{380.} very probable, or even manifest, concerning both these works.

II. I shall make some extracts out of the *His Testi-* Commentaries. But I forbear to transcribe *monie to* any thing out of the *Quaestiones in V. et N. tures.* *Testamentum.*

1. In these Commentaries upon thirteen Epistles of St. Paul most books of the Old and New Testament are quoted. As the four Gospels, Marc's (n) in particular: the Acts of the Apostles very often: the first, and (o) second Epistle of Peter: St. John's first epistle often, his (p) third epistle, once at left.

(n) Quamvis dicat Marcus Evangelista de daemonibus: Sciebant enim Christum ipsum esse Jesum. [Marc. i. 34.] In 1. ep. ad Cor. cap. ii. 8. Ap. Ambros. T. 2. Append. p. 118. D.

(o) Sicut Petrus Apostolus inter cetera dicens: Ut sitis, inquit, consortes divinae naturae. [2. Pet. i. 4.] In Philip. i. p. 251. F.

(p) Hic est Caius, ut arbitror, ad quem scribit Johannes Apostolus exultans in caritate ejus, quam exhibebat fraternitati. In Rom. xvi. p. 110. E.

A. D. ^{380.} left. The (q) Revelation he ascribes to *John* the Apostle, and quotes it very freely. Whether the author received the Epistle to the *Hebrews*, as *Paul's*, may be questioned: since he wrote Commentaries upon his acknowledged thirteen Epistles, and not upon that. However the Epistle to the *Hebrews* is mentioned in (r) these Commentaries.

2. I shall now put down some remarkable observations and explications of this Author.

3. He says, that (s) all the Apostles were chosen out of the *Jewish* nation, and that it was fit, it should be so.

4. Upon Gal. i. 19. he says, that (t) *James*,

(q) Sicut dictum est in Apocalypsi Johannis Apostoli. In 2. *Thess.* c. ii. p. 286. C. Vid. et in 2. *Cor.* xi. p. 198. B. in 1. *Thess.* iv. p. 282. A. Et passim.

(r) Nam simili modo et in epistola ad Hebraeos scriptum est, quia Levi, qui decimas accepit, decimas dedit Melchisedec. In 2. *Tim.* i. p. 305. B.

(s) Hoc est quod dicit, quia dispensatio praedicationis his decreta est a Deo, qui ex Judaeis crediderunt in Christum. Unde nullus ex Gentibus ad Apostolatam electus est. Dignum enim erat, ex his eligi praedicatores, qui ante speraverunt salutem, quae illis promissa est in Christo. In *Eph.* i. ver. 11. 12. p. 233. B.

(t) In *Galat.* i. p. 213. F.

James, there mentioned, and called brother ^{A. D. 380.} of the Lord, was son of Joseph by a former wife. But some impiously asserted, that Joseph had children by Marie.

5. He supposeth, that (u) the Christians at Rome had no Apostle with them, before the time of St. Paul's writing to them. Which to me appears very probable. It may be argued from the whole of his epistle to them, though from some parts of it more especially. However Pelagius manifests a different opinion in (x) his Commentarie upon that epistle.

6. Upon Col. iv. 14. *Luke the beloved Physician and Demas greet you.* He says, "That (y) Luke was justly dear to Paul, " because he constantly accompanied him. " More-

(u) Romanis autem [ut Galatis] irasci non debuit, sed et laudare fidem illorum: quia nulla insignia virtutum videntes, nec aliquem Apostolorum, susceperant fidem Christi, ritu licet Judaico. *Proleg. in ep. ad Rom. p. 25. B.*

(x) Romanos Petri praedicatione fidem tenentes confirmare se velle Paulus dicit: non quo minus accepissent a Petro, sed ut duobus Apostolis testibus atque doctoribus, eorum roboretur fides. *Pelag. in Rom. i. 11. Ap. Hieron. T. v. p. 927.*

(y) Vere carissimus Apostolo fuit Lucas, quia omnia postponens Apostolum semper sequutus est. Qui et Evangelium et Actus Apostolorum scripsisse perhibetur. *In Col. p. 276. C.*

A. D. "Moreover he is said, to have writ the
 380. " Gospel and the Acts of the Apostles."

Which manner of expression seems to intimate some doubt about the truth of that tradition: or, whether *Luke* here mentioned, and called *Physician*, was the Evangelist.

7. He supposeth (x) the epistle, called to the *Ephesians*, to have been writ to them.

8. The translation of Col. iv. 16. followed by him, is (a) *that ye read the epistle of the Laodiceans*. The same is in (b) the Commentarie ascribed to *Pelagius*. Which expression I take to be ambiguous. It may import an epistle, writ by the *Laodiceans*: or an epistle, which was their property, as having been writ to them. In which of those two senses *Pelagius* understood the expression, does not appear. But this author, I think, understood it in the later sense: and
 sup-

(x) *Vid. Proleg. in ep. ad Eph. et Comm. in cap. i. ver. 1.*

(a) *Et vos ut eam, quae est Laodicensium legatis.* Quia generales sunt Apostolorum, et ad omnium profectum ecclesiarum scriptae epistolae: . . . idcirco, etiam Laodicensibus epistolam hanc legi praecepit, ut per hanc quid agendum sibi esset addiscerent: et Colossenses ut eorum legerent, juxta sensum supradictum. *In Col. iv. p. 276. D.*

(b) *Et ea, quae Laodicensium est, vobis legatur. Pelag. in Col. ap. Hieron. T. v. p. 1076.*

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supposed, that hereby was meant a letter sent to the *Laodiceans* by the Apostle. Since therefore, he allowed the epistle, called to the *Ephesians*, to have been writ to them: and that there was an epistle sent to the *Laodiceans*, mentioned Col. iv. 16. he must have looked upon this as a lost epistle. For it does not appear, that there was any epistle of the Apostle *Paul* received by him, which was inscribed to the *Laodiceans*.

9. The first epistle to the *Thessalonians* is inscribed in this manner: *Paul, and Silvanus, and Timothie, to the church of the Thessalonians*. Upon which the author observes: "The (c) letter has the names of three Bishops: [or of Bishops, without three.] but the sense and words are the Apostle's alone." A somewhat like observation may be seen in *Pelagius's* (d) Commentarie upon the begining of the first epistle to the *Corinthians*.

(c) Trium quidem Episcoporum nomina literae continent. [Al. Episcoporum nomine literae continentur.] Sed sensus et verba solius Apostoli sunt. In 1. *Thess.* p. 277. A.

(d) Et *Sophenes* frater.] Frater, inquit, non Apostolus. Hunc autem idcirco secum scribentem inducit, quia ex ipsis doctor est, et pro his valde sollicitus. *Pelag.* in 1. *Cor.* ap. S. Hieron. T. v. p. 974.

A. D. *thians*. And it is very just. All the authority of the epistle is derived from the apostolical character and commission.

10. His reading at 1. Tim. iii. 16. is (e) *Which was manifested in the flesh*. That must have been in many Latin copies at that time.

11. In the note upon Tit. iii. 13. he makes no question, but (f) that *Zenas* was a *Jewish Lawyer*. Which appears to me very probable, though then a Christian.

(e) P. 296. B.

(f) *Quamvis enim Zenam Legisperitum vocitet, Apollo tamen perfectus erat in Scripturis. Sed quia Zenas hujus professionis fuerat in synagoga, sic illum appellat. In Tit. iii. p. 317. A.*



CHAP.



CHAP. CX.

PHILASTER

Bishop of Brescia.

i. **A**CCORDING to *Cave* (a) *Phi-* A. D.
laster, Bishop of *Brixia*, or *Brescia*, ^{380.}
 in *Italie*, and Author of a work Concerning
 Heresies, flourished about the year 380.
Tillemont likewise (b) thinks it probable, that
 the forementioned work must have been
 writ in the year 380. or soon after. *Fa-*
bricius not only thinks, that (c) *Philaster*
 wrote after *Epiphanius*, but that he also bor-
 rowed from him. Which does not appear

B b 2 certain

(a) *Hist. Lit. T. i.*

(b) *See S. Philastre Mem. Ec. T. 8.*

(c) *Etiam ante Philastrium scripsit Epiphanius, ex cujus li-*
bris ille profecit. Fabric. Not. ad Vit. Philast. per Gau-
dentium.

A. D. 380. certain to me. Some few instances of agreement between authors, who have the same design, will not amount to a full proof. If *Philaster* had read *Epiphanius*, in all probability, he would have mentioned him. It needs not to be reckoned at all strange, if he was wholly unacquainted with *Epiphanius*'s work, even supposing him not to have writ before 380. or somewhat later, which is not certain. *Augustin* long after that had seen only the Summarie or *Synopsis* of *Epiphanius*, as all allow. *Philaster* is often quoted by *Augustin* in his book of Heresies. It may not be amiss to put down (*d*) a passage of *Augustin* in his letter to *Quod vult deus* concerning that work, in which he gives the preference to *Epiphanius* above *Philaster*. The year of *Philaster*'s death is not certainly (*e*) known. But it is generally supposed, that (*f*) he died in 386. or 387.

2. *Phi-*

(*d*) Philastrius quidam Brixienſis epiſcopus, quem cum ſancto Ambroſio Mediolani etiam ipſe vidi, ſcripſit hinc librum . . . Neque enim putandum eſt, aliquas ignoraffe Epiphanium, quas noverat Philaſtrius: cum Epiphanium longe Philaſtrio doctiorem invenerimus. *Epiſt.* 222. *T.* 2.

(*e*) See *St. Philaſter in Tillemont, near the end.*

(*f*) *Vid. Cav. H. L. T. i. et Baſnag. ad ann. 386. n. x.*

2. *Philaſter* has a catalogue of the books of Scripture: which, omitting ſome things relating to apocryphal writings, is to this purpoſe. “ It (*g*) was appointed by the “ Apoſtles, and their ſucceſſors, that no- “ thing ſhould be read in the Catholic “ Church, but the Law, and the Prophets, “ and the Goſpels, and the Acts of the “ Apoſtles, and thirteen epiſtles of *Paul*, “ and ſeven other, two of *Peter*, three of “ *John*, one of *Jude*, and one of *James*, “ which ſeven are joyned with the Acts of “ the Apoſtles. But the hidden, that is, “ apocryphal ſcriptures, though they ought “ to be read by the perfect, for the em- “ provement of men’s manners, may not be “ read by all.”

3. In that article are omitted the epistle to the *Hebrews*, and the book of the Revelation.

(g) Propter quod statutum est ab Apostolis, et eorum successoribus, non aliud legi in ecclesia debere catholica, nisi Legem, et Prophetas, et Evangelia, et Actus Apostolorum, et Pauli tredecim epistolas, et septem alias, Petri duas, Joannis tres, Judae unam, et unam Jacobi, quae septem Actibus Apostolorum conjunctae sunt. Scripturae autem absconditae, id est, apocrypha, etsi legi debent morum causa a perfectis, non ab omnibus legi debent. *Phil. de Haer. cap. 88.*

“ in the church are read to the people his
 “ thirteen epistles only, and that to the *He-* A. D.
380.
 “ *brews* sometimes. Moreover some reject
 “ it as more eloquent than the Apostle’s
 “ other writings: and because Christ is here
 “ said (i) to be *made*: and because of what
 “ he says of (k) repentance, which the *No-*
 “ *vations* make an advantage of.”

A part of this chapter was alleged (l) formerly.

5. By this we perceive, that there were, at that time not a few, who on one account or other had doubts about the writer of this epistle, which has not St. *Paul*’s name at the beginning, as his other epistles have. The objection taken from the superior elegance of the stile of this epistle above the rest deserves notice. It affords an argument, that the ancient Christians read the Scriptures with care. How *Origen* expresseth himself upon this head, we saw (m) formerly.

6. *Philaster* himself received the epistle to

B b 4

the

(i) *Hebr. iii. 2.*

(k) *Hebr. vi. 4. and x. 26.*

(l) See *Vol. v. ch. xlvii. p. 97. 98.*

(m) See *Chap. 38. Vol. 3. p. 237.*

A. D. the *Hebrews*. For he reckons it a heresie to
 380. reject it. And in the remaining part of the
 chapter, just cited, he proposeth answers to
 the two last mentioned objections. And in
 this his work, of Heresies, he has (n) several
 times referred to this epistle, or quoted it
 as the Apostle *Paul's*.

7. *Philafter* received likewise the book of
 the Revelation. For one of his heresies is
 that (o) of those who reject the Gospel of
John and his Revelation. I put that article
 at the bottom of the page: where he ob-
 serves, there are some, who dare to say, that
 the Revelation is not a writing of *John* the
 Apostle and Evangelist, but of *Cerinthus*.

8. I do not think it needful to make any
 more

(n) Cum Apostolus doceat, quod omnem hominem mori
 oportet, postque hoc jam judicari. *cap. 122. p. 255. Vid.*
Hebr. ix. 27. Et honorandae nuptiae. cap. 117. p. 239. A.
Vid. Hebr. xiii. 4.

(o) Post hos sunt haeretici, qui Evangelium secundum Joannem,
 et Apocalypsim ipsius non accipiunt: et cum non intel-
 ligunt virtutem Scripturae, nec desiderant discere, in haeresi
 permanent pereuntes: ut etiam Cerinthi illius haeretici esse
 audeant dicere, et Apocalypsim ibidem non beati Joannis
 Evangelistae et Apostoli, sed Cerinthi haeretici, qui tunc ab
 Apostolis beatis haeticus manifestatus, abjectus est ab eccle-
 sia. *Haer. 60. p. 120. 121. Et Conf. Fabricii not. (b.)*

more remarks upon these articles, nor to A. D.
transcribe any more chapters of this author. ^{380.}

But it hence appears, that he received the same books of the New Testament, which we do. If ever we come to that part of this work, which is allotted for the historie of the heretics of the first two centuries, we shall have occasion to take farther notice of *Philaster*.





CHAP. CXI.

GAUDENTIUS

Bishop of Brescia.

A. D. 1. ^{387.} **G**AUDENTIUS, successor of Philaster in the bishoprick of Brescia, is placed by Cave at the year 387. For a more particular account of him, and his works, I refer to (a) others. I shall only take his testimonie to the books of the New Testament, and some select passages.

2. He expressly says, there (b) are four Evangelists. And he has frequently quoted all the four Gospels, St. Mark's (c) in particular.

3. The

(a) *Vid. Cav. H. L. T. i. p. 282. Du Pin Bib. T. 3. Tillem. Mem. T. x.*

(b) *In quatuor Evangelistarum Testimonio. Ap. Bib. P. P. T. v. p. 947. A.*

(c) *Vid. p. 950. F. 951. G.*

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P. 943.

3. The (*d*) book of the Acts of the Apostles is expressly quoted, and ascribed to St. ^{A. D. 387.} *Luke*, who had also writ a Gospel.

4. I need not produce any particular quotations of St. *Paul's* epistles. I only observe, that (*e*) he has several times quoted the epistle to the *Hebrews* as *Paul's*.

5. *Gaudentius* takes but little notice of the Catholic Epistles. However, he has quoted (*f*) the epistle of St. *James*, and (*g*) the first epistle of St. *Peter*. And, very probably, he received all the rest.

6. He likewise quotes (*h*) the book of the Revelation.

7. There is no notice taken by *Gaudentius* of any apocryphal Christian books. And it is likely,

(*d*) Sicut in principiis Actuum Apostolorum Lucas Evangelista testatur. P. 959. A. Lucas Evangelista, qui beatos Apostolos pari merito subsequutus est, et Evangelii librum et Actus Apostolorum imitanda examinatione conscripsit. P. 969. C.

(*e*) Sicut scriptura testatur in epistola Pauli beatissimi ad Hebraeos. P. 975. G. et passim.

(*f*) P. 972. F.

(*g*) P. 960. C.

(*h*) Et sicut in Apocalypsi de Babylone scribitur, vel urbe, vel gente, vel unaquaque anima, errorum caligine, vitiorumque carnalium permixtione confusa. [Apoc. c. xvii. ver. 6.] P. 943. C. et alibi.

A. D. likely, that his canon of the New Testament
 387. was the same with that now generally received.

8. It appears, that (i) *Gaudentius* was wont to compare the *Latin* and *Greek* copies of the New Testament, or the *Latin* translation with the *Greek* original. And as he had travelled in the East, it is not improbable, that he was well skilled in the *Greek* language.

9. He has divers good observations upon Christ's shewing himself to *Thomas*, and takes notice (k) of the advantage, which we have from the scrupulousness of that Apostle, in the fuller evidence of our Lord's resurrection.

10. *Gau-*

(i) ... dicens: *Nunc judicium est hujus mundi. Nunc hujus mundi princeps mittetur deorsum, five, expelletur foras, ut in Graecis exemplaribus legimus. [Joh. xii. 31.] P. 969. B.*

Sine, inquit, eam, five finite. Utrumque enim et in Graecis et Latinis exemplaribus invenitur. Sed magis congruere videtur sensui, cum legitur. Sinite &c. [Conf. Marc. xiv. 6. Joh. xii. 7.] P. 964. A.

(k) Sufficiat nobis, quoniam sancti Thomae curiositas et ambiguitas futurae scrupulositatis finem fecit. Quod enim absens fuit, quod avidius et videre et attrectare Dominum perquisivit, totum nostrae procurabatur saluti, ut evidentius nosceremus resurrectionis dominicae veritatem. P. 969 B.

Ch. cx

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10. *Gaudentius* supposed (*l*) our Lord's A. D. ministrie to have been of but one year's du-^{387.}ration only from his baptism to his death.

11. He often speaks (*m*) of the Lord's-day, or the first day of the week, sanctified by Christ's resurrection from the dead.

12. He asserts free-will very strongly. He says, "That (*n*) things are not done, be-
" cause

(*l*) *Anniculus* est, quia post illud baptismum, quod pro nobis in Jordane susceperat, usque ad passionis suae diem unius anni tempus impletur. Et ea tantum scripta sunt in Evangeliiis, quae in illo anno vel docuit vel fecit. Nec ipsa tamen omnia. *P. 948. H.*

(*m*) Nam sexta feria, quâ hominem fecerat, pro eodem passus. Et die dominica, quae dicitur in scripturis prima sabbathi, in qua sumserat mundus exordium, resurrexit. *P. 945. F. Vid. et p. 960. D. et 959. B.*

(*n*) Synagoga Judaeorum, quod erat crudeliter factura, praedictum est: non ut fieret, jussum est. Nec ideo factum est, quia praedictum erat. Sed ideo praedictum est, quia erat futurum: ut praescientiam suam Deus in his quae per libertatem arbitrii hominum futura erant, ostenderet. Libertatem diximus arbitrii, quia voluerunt Judaei facere quod fecerunt: et utique si voluissent, [si noluissent,] non fecissent. Certe ingentis sacrilegii est, vel cogitare quod Deus, qui non solum bonus et justus, sed ipsa bonitas est et ipsa justitia, vel jubeat aliquid vel cogat fieri quod factum damnet. An fortasse putamus, quia si poenituissent Israelitae, aliter omnipotens Filius Dei salvare non potuerit mundum? *Quis enim cognovit sensum Domini? aut quis consiliarius ejus fuit?* Considera in Evangelio, quomodo

A. D. " cause they were foretold. But the Divine

387.

" Prescience knows before hand what will
 " happen, and therefore they are foretold.
 " It is, he says, inconsistent with the per-
 " fections of God, that he should command,
 " or compel men to do what he blames, if
 " done. What the *Jews* did, they did vo-
 " luntarily, though it had been foretold.
 " And do you think, that if the *Jews* had
 " repented at the preaching of Jesus, the
 " world could not have been saved? I think
 " we are not to limit the divine power or
 " wisdom. *For who has known the mind of*
 " *the Lord? or who has been his counsellour?*
 " Consider, how in the Gospel Christ waited
 " for the repentance of the *Jewish* people,
 " and how he upbraided the cities, in which
 " most of his mighty works were done, be-
 " cause they repented not."

13. Descanting upon the notice taken of
 the value of the ointment, with which
Marie had anointed the Lord, as mentioned

John

modo expectaverit Christus poenitentiam Judaeorum: ubi ex-
 probat civitatibus, in quibus factae sunt plurimae virtutes
 ejus, quod non egerint poenitentiam. . . . Praescientia quidem
 Dei non fallitur. Sed nec homini concessa semel voluntatis
 libertas aufertur. &c. P. 948. F. G. Vid. et p. 963. B.

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John xii. 4. 5. he (o) has some uncommon thoughts concerning our Saviour's treatment of Judas. A. D.
387.

14. He (p) seems to have read the decree of the Council at *Jerusalem*. Acts xv. as we now have it. By *blood* he does not understand homicide, but the blood of animals. Moreover he says, there was no occasion to insert there a prohibition of homicide, adultery, and such great crimes, which were punished even by human laws, but only those particulars, *things offered to idols, blood, things strangled,*

(o) Quamvis ergo Dominus Jesus conscientiae judex esset, noluit tamen Judam de occultis ejus acrius increpare, ne, quoniam verisimili ratione videbatur locutus, putaretur forsitan injuste correptus, atque hinc iracundiam ejus tantam concepisse causam, ut inimicis necandum traderet quem sine ullo peccamine habuisset inensum. Nihil ergo acerbum Christus voluit pro merito sceleratae mentis illius loqui, ne Judas eum tradere videretur iratus. &c. P. 964. D. E.

(p) Et idcirco beatus Jacobus cum ceteris Apostolis decretum tale constituit in ecclesiis observandum: *Ut abstineatis vos,* inquit, *ab immolatis, et a sanguine,* id est, *a suffocatis.* Praetermiserunt homicidium, adulterium, veneficia: quoniam nec nominari ea in ecclesiis oporteret, quae legibus etiam Gentilium punirentur. Praetermiserunt quoque illas omnes minutias observationum legalium. Et sola haec quae praediximus custodienda sanxerunt, ne vel sacrificatis diabolo cibis profanemur immundis, vel ne mortuo per viscera suffocatorum animalium

A. D. *strangled, and fornication.* If the reader
 387. } pleases, he may recollect what was formerly
 (q) said by us concerning the true reading of
 that place.

15. He (r) asserts the reality of natural religion. And says, that by the exercise of their own reason men may learn the existence of God, and discern the obligation of an equitable conduct one toward another.

16. He (s) celebrates the progresse of the Christian Religion, and the effects of it in turning men from darknesse to light, and from vice to virtue and holinesse.

17. I conclude my extracts with a pious obser-

malium sanguine polluamur, vel ne immunditiis fornicationum corpora nostra, quae templa Dei sunt, violemus. P. 967. F. G.

(q) See Vol. 4. p. 780. . . . 810.

(r) Neque hodie aliquis reatum peccati incurrit, si eum non astringat aut naturalis lex, aut mandati lex, aut literae lex. Naturalis lex est illa, quam Gentes legem literae non habentes naturaliter eo quae legis sunt faciunt: quia rationabilis animae humanae natura, ut Creatorem suum sentiat, ut proximum non laedat, ut non faciat quod pati non vult, naturali quadam lege intelligit. &c. P. 960. F.

(s) Nam priusquam pateretur et resurgeret Christus, notus erat tantum in Iudaea Deus. Tunc in omnes gentes fulgor claritatis dominicae pertransit. . . . P. 948. G.

observation of this writer : " That (*t*) we are A. D.
" born again, that we know in part the ^{387.}
" works of God, that we endeavor to em-
" prove the time of this life, so as to obtain
" a better, that in the hope of future recom-
" penses we act and speak religiously, is all
" owing to God. I say, it is owing to
" God.

(*t*) Nos ipsi etiam, quod renascimur, quod haec ipsa opera Domini ex parte novimus, quod vivendo vitam quaerimus, quod futurorum spem gerentes pie conversamur et loquimur, Dei, inquam, Dei sunt opera. P. 960. B.





CHAP. CXII.

SOPHRONIUS.

A. D. I. ^{390.} **A**S St. *Jerome* has placed his learned friend *Sophronius* in his Catalogue of Ecclesiastical Writers, I transcribe the chapter (*a*) below. And I likewise refer to some learned (*b*) moderns, who have made observations upon it.

2. *Jerome* says, that *Sophronius* was a very learned man : that when young, he published a work entitled *The Praises of Bethlehem*, and since an excellent account of the Demolition of the temple of *Serapis*. He had also translated several of *Jerome's* works into *Greek*.

3. All

(*a*) *Sophronius*, vir apprime eruditus, laudes *Bethlehem* adhuc puer, et nuper de subversione *Serapis* insignem librum composuit. De Virginitate quoque ad *Eustochium*, et *Vitam Hillarionis* monachi, opuscula mea, in *Graecum* eleganti sermone transtulit. *Psalterium* quoque, et *Prophetas*, quos nos de *Hebraeo* in *Latinum* vertimus. *De V. I. cap. 134.*

(*b*) *Vid. Fabr. Bib. Ec. et Bib. Gr. T. 8. p. 195...198. Cav. Hist. Lit. Tillem. Mem. Ec. T. 12. St. Jerome art. 39. et 58.*

3. All those things are lost. But we have A. D. 390.
 a *Greek* version of St. *Jerome's* Catalogue of Ecclesiastical Writers, called *Sophronius's*. But though many receive it as his, all do not. It's genuineness is denied, not only by (c) *Isaac Vossius*, who thought it to have been made by *Erasmus* himself, who first published it, but (d) by divers other learned men, who allow the antiquity of it.

4. Nevertheless *Robert Stephens* and *Mill* have prefixed to the four Gospels the several chapters or Lives of the four Evangelists, in that *Greek* version: and *Mill* in like manner the chapters of St. *James* and St. *Jude* to their Epistles. He should have taken also the chapter concerning St. *Paul*, and have placed

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it

(c) *Vid. Voss. citat. a Fabric. Bib. Gr. T. 8. p. 295. 296.*

(d) Viro summo *Isaaco Vossio* facile largior, nec *Sophronii* illius, cui tribuitur, nec valde antiquam esse *Graecam* Catalogi *Hieronymiani* versionem. Sed ut ab *Erasmo*, aut ab alio illius aevi confictam credam, adduci non possum. Nam cum ex eo quaedam iisdem verbis in *Lexico Suidae* legantur, potius est, ut *Suida* vetustiore credam. *Jo. Andr. Bosius* *Introductione in notitiam Script. Ec. cap. 3. citat a Fabr. Bib. Ec. p. 13.*

Ac praeterea *Graecus* Interpres, qui adscito *Sophronii* nomine vetustatem mentitur, eam fideliter exhibeat. *C. A. Heuman. Praef. ad Lactant. Symph. p. v. Hanover. 1722.*

A. D. it before his epistle to the *Romans*. Why he ^{390.} omitted it, I do not know, unless he thought it too long. Moreover these chapters, so far as taken, are in (e) *Stephens*, and (f) *Mill*, called *Sophronius's*. But, if I may be allowed to speak my mind, it seems to me, that those articles had been better put in St. *Jerome's* own original *Latin*, even supposing, that the *Greek* version had been made by his friend *Sophronius*: But as that is not certain, the version is still less proper. I formerly (g) took the liberty to make remarks upon some of the testimonies prefixed by *Mill* to the Gospels.

(e) Βίος . . . ματθαίς κατὰ σωφρόνιον. *Ap. Stephan.*

(f) Σωφρόνιος.

(g) See the chapter of *Hippolytus*. Vol. 3. p. 101 . . . 104.

C H A P.



CHAP. CXIII.

THEODORE

Bishop of Mopsuestia in Cilicia.

- I. *His Time and Historie.* II. *Accounts of his Works, particularly, of his Commentaries, from Photius, and others, and his Testimonie to the Scriptures.* III. *A Fragment concerning the four Gospels, with Remarks.* IV. *His Character, as a Preacher.* V. *Reflections upon him, after his Death.*

I. **T**HEODORE was mentioned in A. D. the chapter of *Diodore* of *Tarsus*. ^{394.}
 He was descended of an honorable familie, ^{His Time.}
 and in all probability was a native of the city of *Antioch*. He (a) was an intimate

C c 3. friend

(a) *Vid. Socr. l. 6. c. 3. Soz. l. 8. c. 2. Thdr. l. 5. c. ult.*

A. D. friend and fellow-disciple of *John Chrysostom* under *Libanius* the Sophist, and *Andragathius* the Philosopher, and afterwards under the forementioned *Diodore* and *Carterius*.

Sozomen says, that (b) he was well skilled in the sacred Scriptures, and in the liberal sciences of the Rhetoricians and Philosophers. *Theodoret* (c) calls him the Doctor of the whole Church. He says, he was Bishop six and thirty years, and wrote against all heresies, particularly, those of *Arius*, *Eunomius*, and *Apollinarius*.

And, as according to *Theodoret's* account, *Theodore* died in 429. it is concluded, that (d) he was ordained in 394. I do not therefore well know, why (e) *Cave* placed him, as flourishing about the year 407. when too he

(b) Μοψουστίας δὲ τῆς κιλίκων θεόδωρος, ἀνὴρ καὶ τῶν ἱερῶν βιβλίων, καὶ τῆς ἄλλης παιδείας ῥητόρων τε καὶ φιλοσόφων ἱκανὸς ἐπισήμων. *Soz.* l. 8. c. 2. p. 757. A. B.

(c) ... θεόδωρος ὁ μοψουστίας ἐπίσκοπος, πάσης μὲν ἐκκλησίας διδασκαλός. κ. λ. *Theodrt.* l. 5. c. ult.

(d) *Vid. Pagi Ann.* 423. xvi. et 427. xii. *Et Conf. Affeman. Bib. Or. T. i. p. 400. not. 3.*

(e) Claruit anno 407. Quin si mortis ejus tempus recte assequor, jam ab anno 392. episcopatum tenuit. Obiisse enim videtur anno 428. postquam ecclesiam Mopsuestenam per 36 annos gubernasset. *H. L. T. i. p. 385.*

he supposeth him to have been Bishop so A. D. soon as 392. And indeed, there are others ^{394.} also, who think, he (*f*) was ordained Bishop in 392. and died in 428.

Theodore (*g*) had a brother, named *Polychronius*, who presided with honour over the church of *Apamea*, and was distinguished by his agreeable manner of preaching, and the holiness of his life.

II. *Photius* has given an account of several of *Theodore's* works.

1. The first in order is (*b*) his Defense of *Basil* against *Eunomius*, consisting of five and twenty books. "Though his style is not clear, *Photius* says, he is full of sense and argument, and abounds with texts of Scripture. He confutes *Eunomius* almost word for word: and largely shews him to have had little skill in profane learning, and yet less in our theologie."

C c 4

2. The

(*f*) *Vid. Basnag. Ann. 428. n. v.*

(*g*) *Thdrt. ubi supra.*

(*b*) *Cod. 4. p. 7.*

(*i*) *Cod. 38. p. 24.*

A. D.

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2. The next is a Commentarie upon the book of *Genesis*. Here *Photius* says, that (i) *Theodore* studiously shuns allegorical interpretations, and confines himself to the historie. He moreover says, that in this work may be perceived the principles of *Nestorianism*, though the author was before *Nestorius*.

3. The third (k) is a small volume in three books, against (l) the *Persian Magic*, and shewing the preference of true religion. Here again *Photius* says, that the author favours *Nestorianism*.

4. The fourth and last is (m) “ a work
 “ in five books against those who said, that
 “ men sin by nature, not by will and choice.
 “ He considers it as a doctrine held by those
 “ in the West, and from thence brought
 “ into the East, especially by an author,
 “ called *Aram* : who he is, I do not know :
 “ who had writ several books in defense of
 “ it. The opinions of that sect he represents
 “ in this manner. One of them is, that
 “ men

(k) Βιβλιδάριον. . . Cod. 81. p. 200.

(l) Conf. Theod. de Mopf. art. 6. Tillem. T. 12.

(m) . . . πρὸς τὰς λέγοντας, φύσει καὶ ἐ γνάμῃ πταίειν
 τὰς ἀνθρώπους. . . Cod. 177. p. 396.

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(n)

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“ men sin by nature, not by choice. By A. D.
 “ nature, however, not meaning that, in ^{394.}
 “ which *Adam* was first formed : for that,
 “ they say, was good : but that which he
 “ afterwards had, when he had transgressed,
 “ being now bad instead of the good, and mor-
 “ tal instead of the immortal nature, which
 “ he before had. Hence men being bad by
 “ nature, who before were good, now (n)
 “ sin by nature, not by choice. Another
 “ opinion of theirs, and consequent upon
 “ that is, that (o) infants, though newly
 “ born, are not free from sin : forasmuch as
 “ from *Adam's* transgression a sinful nature,
 “ as they express it, is derived to all his
 “ posterity. For this they allege those words,
 “ *I was born in sin*, and others. Here also,
 “ as *Photius* proceeds, appear *Nestorian* prin-
 “ ciples, and the notion of *Origen* concern-
 “ ing the period of the punishments of the
 “ future state. He (p) also says, that man
 “ was

(n) . . . ἐν τῇ φύσει, καὶ ἐκ ἐν προαιρέσει κεκτῆσθαι τὴν ἁμαρτίαν. *Ib.*

(o) . . . μηδὲ τὰ παῖδιά, καὶ ἀρτιγέννητα ἢ, μὴ ἀπηλλάχ-
 θαι ἁμαρτίας.

(p) Ἐτι δὲ ἐδὲ τὸ λέγειν αὐτὸν, ἀπ' ἀρχῆς μὲν θνητὸν πεπ-
 λᾶσθαι

A. D. " was at first made mortal : though death
 394. " be represented as the consequence of his
 " transgression, the better to convince us of the
 " evil of sin. *Photius* concludes that article,
 " saying, that this writer appeared to have
 " studied the Scriptures with care, though in
 " many things he erred from the truth."

5. *Photius* did not know, who was meant by *Aram*, nor whether it was a real or fictitious name. But learned men are now well satisfied, that (*q*) hereby is to be understood *St. Jerome* : and that in this work *Theodore* aimed to confute *Jerome's* three Dialogues against the *Pelagians*. And it is supposed, that he had also an eye to *Augustin*.

6. It is observable, that (*r*) in the copies, which *Photius* had of all these works, they were said to be writ by *Theodore* of *Antioch*. Nevertheless *Photius* perceived, that they were writ

λασθαι τὸν ἀδὰμ, ἐνδείξει δὲ μόνον ἵνα μισήσωμεν τὴν ἁμαρτίαν, χρηματίσαι ἑαυτὸν θεόν. *Ibid.*

(*q*) *Vid. T. Ittigii Diff. de Aramo scriptore ecclesiastico antipelagiano. In App. ad Diff. de Haeresiarchis. p. 466. Ec. Cav. H. L. T. i. p. 387. Tillem. Theodor. de M. Art. 7. Mem. T. 12. Affeman. Bib. Or. T. i. p. 402. not. 4. Beauf. H. M. T. 2. p. 466. 467. Hod. de Bib. Text. p. 322. n. 18.*

(*r*) *Vid. Cod. 177. p. 396. in. Et Conf. cod. 4. p. 8. cod. 38. p. 24. cod. 81. p. 200.*

writ by *Theodore* Bishop of *Mopsuestia* : and A. D. 394.
 had good evidence of it from some of his Epistles, which he had read.

7. *Theodore's* works were translated into Syriac. *Ebedjesu* gives this account of them.

" *Theodore* (s) the Commentator composed
 " one and forty tomes. . . . A Commentarie
 " upon the book of *Genesis* in three tomes :
 " upon *David* in five tomes : upon the
 " Twelve Prophets in two tomes : upon
 " *Samuel* [or the first two books of the
 " Kings] in one tome : upon *Job* in two
 " tomes : upon *Ecclesiastes* in one tome :
 " upon *Isaiah*, and *Ezekiel*, and *Jeremiah*,
 " and *Daniel*, each in one tome : there put-
 " ing an end to his labours upon the Old
 " Testament. *Matthew* he explained in one
 " tome, *Luke* and *John* in two tomes, the
 " Acts of the Apostles in one tome, the
 " epistle to the *Romans*, the two epistles to
 " the *Corinthians*, in two tomes, the epistles
 " to the *Galatians*, to the *Epheians*, to the
Philippians,

(s) Theodorus Commentator

Composuit quadraginta et unum tomum.

Ebedjesu Catalog. cap. 19. ap. *Asseman. Bib. Or. T. 3. p.*
 30. &c.

A. D. " *Philippians*, and the two epistles to the
 394. " *Thessalonians*, both the epistles to *Timothie*,
 " the epistle to *Titus*, and to *Philemon*, and
 " to the *Hebrews*: thus (t) compleating his
 " Commentaries upon the whole Apostle in
 " five tomes. *Ebedjesu* afterwards mentions
 " several other works of *Theodore*. A book
 " concerning the Sacraments: one book en-
 " titled Of the Faith: one tome concerning
 " the Priesthood: two tomes concerning
 " the Holy Spirit: a tome concerning the In-
 " carnation: two tomes against *Eunomius*:
 " and (u) two other against an author, who
 " asserted sin to be in our nature: two
 " other against Magic . . . and (x) moreover
 five

(t) *Quinque autem tomis finem imposuit
 Commentariis suis in totum Apostolum.*

Ibid. p. 33.

(u) *Ac duo alii adversus asserentem,
 Peccatum in natura insitum esse.*

Ib. p. 34.

(x) *Quinque praeterea tomos composuit
 Adversus Allegoricos,
 Et unum pro Basilio.*

— — — — —
*Item librum Margaritarum,
 In quo Epistolae ejus collectae sunt.*

Demum

“ five tomes against the Allegorists . . . and A. D.
 “ a book of Jewels, in which his Epistles ^{394.}
 “ are collected: and a Discourse of Law-
 “ giving, wherewith he put an end to his
 “ labours.”

8. *Simeon*, who (y) was Bishop of *Beth-Arsam*, or *Arsamopolis*, in *Persia*, from the year of Christ 510. to 525. says, that (z) *Theodore* wrote Commentaries upon all the books of the Old and New Testament.

9. According to (a) the *Edeffen* Chronicle, he began to write Commentaries in the year of Christ 402. or the ninth year of his episcopate.

10. I forbear to transcribe (b) *Gennadius's* Remarks. chapter concerning *Theodore*. But would refer to some learned moderns (c) for a farther account

Demum Sermonem de Legislatione,
 Quo finem lucubrationibus suis imposuit.

Ib. p. 34. et 35.

(y) *Vid. Affeman. Bib. Or. T. i. 341.*

(x) A Diodoro accepit Theodorus, Mopsuestiae in Cilicia, qui omnes quidem tum Veteris tum Novi Testamenti libros commentatus est. *Sim. Beth—Ars. ap. Affem. ib. p. 348.*

(a) *Vid. ib. p. 400.*

(b) *Gennad. de Script. Ec. cap. 12.*

(c) *Vid. Cav. H. L. T. i. Oudin. de Scr. Ec. T. i. p. 895.*

A. D. account of his works. For the present let
 394. us make a stand, and review what we have
 seen in ancient authors.

1.) *Ebedjesu* having mentioned *Theodore's* Commentaries upon the Twelve Prophets, and upon *Isaiab*, *Ezekiel*, *Jeremiab*, and *Daniel*, adds, that he there put an end to his labours upon the Old Testament. Which may afford an argument, that *Theodore* did not receive, as sacred and divine Scripture, any books writ after those of the *Jewish* canon.

2.) He is said (*d*) to have spoken in disrespectful terms of the book of *Job*, and the *Canticles*. But (*e*) as those accounts appear among

895. *Du Pin Bib. T.* 3. p. 90. *Tillem. Mem. T.* 12. *Fabric. Bib. Gr. l.* 5. c. 33. *T.* 9. p. 153. &c. *Pagi An.* 423. n. xv... xix.

(*d*) *Vid. Conc. Constant. ii. app. Labbé. T.* v. p. 451. 452. *Conf. Tillem. T.* 12. *Theod. de M. art.* v. et *Du Pin ubi sup.* p. 90. b.

(*e*) On dit, que *Theodore de Mopsueste* [*Garnier. ad Mar. Mercat. Diff. i. §. 9. p. 320.*] regardoit le livre de *Job* comme une fable tirée du Paganisme, . . . le Cantique de *Salomon* comme une chanson d'amoureux . . . I' ai de la peine à le croire . . . Il n' y eut personne pendant sa vie, qui l'accusât d'erreur . . . Il ne fut condamné que près de cent cinquante
 ans

mong the charges and accusations of enemies, A. D. 394. there is, in all probability, some misrepresentation. Moreover, as we have seen in *Ebedjesu*, he wrote a Commentarie upon the book of *Job*. Which may amount to a confutation of one part of that charge.

3.) *Ebedjesu* mentions Commentaries upon the three Gospels only of *St. Matthew*, *St. Luke*, and *St. John*, saying nothing particularly of *St. Mark*. Nevertheless there can be no question made, but he received four Gospels, as other Christians did. And we may see proof of it in a fragment, to be alleged presently.

4.) *Theodore*, as we are also assured by *Ebedjesu*, wrote Commentaries upon *St. Paul's* fourteen Epistles, particularly, upon that to the (A) *Hebrews*.

5.) None

ans après sa mort, par la cabale de Justinien. *J. Basn. H. de l'Egl. l. 8. ch. v. n. vi. p. 430. Vid. ib. l. 10. ch. vi. n. iv. p. 520.*

(A) Dr. *Joseph Affeman*, in a note upon *Ebedjesu's* Catalogue, says: *Epistolae Pauli omnes a Theodoro fuisse explicatas esse, testatur Theodoritus Praefat. in Comment. in eisdem. Bib. Or. T. i. p. 32.* Which led me to consult *Theodore's* preface to his Commentaries upon *St. Paul's* Epistles, and his argument to the epistle to the *Hebrews*. But I have not found there any mention made of *Theodore's* Commentaries. It seems,

A. D.

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5.) None of the accounts of his Commentaries, which we have seen, are sufficient to satisfy us, which of the Catholic Epistles were received by him. Unquestionably, he received those, which had been all along received by Christians in general. But what was his opinion concerning the rest, and concerning the book of the Revelation, does not as yet clearly appear, that I know of.

6.) Most of *Theodore's* works are lost. But fragments may be found, chiefly in *Latin*, and perhaps not fairly represented, in the Acts of the second general Council of *Constantinople*, or the fifth General Council, held in 553. as also in *Facundus*, and in the *Greek Chains*. We are likewise assured by *Fabricius*,

seems, that Dr. *Asseman* borrowed this from Dr. *Cave*, who still says in the new edition of his H. L. T. i. p. 387. in his account of *Theodore's* Works: Commentarii in 14. D. Pauli Epistolas: quas omnes a Theodoro fuse explicatas esse, auctor est Theodoritus. Praef. in Comm. in Ep. S. Pauli. This mistake is corrected by *Fabricius*, who seems to have had the same fruitless task imposed upon him by *Cave*, that I have had from *Asseman*. Quod vero Epistolas Pauli omnes fuse explicatas a Theodoro scripserit Theodoritus, in ejus Praefatione Commentarii in Epistolas Apostoli, quam laudat eruditissimus Caveus, non reperio. *Fabr. Bib. Gr. T. 9. p. 163. m.*

Fabricius, that (f) his *Commentarie* upon A. D. 394.
the Twelve Prophets is still in being, in ma-
nuscript, in the Emperour's Librarie at Vi-
enna. *D. B. de Montfaucon*, in his *Diarium*
Italicum, in his account of things in the Li-
brarie of St. Mark at Venice, speaks (g) of
it's being there, and in the Librarie at Vi-
enna, and in the Vatican. Of which (h)
he speaks again in his *Bibliotheca Bibliotheca-*
rum MSS. I am glad, there is so good evi-
dence, that this work is still extant, and
that there are several copies of it. I hope,
it may some time be published. It might let
us know more fully this writer's manner of
interpreting Scripture. And, possibly, we
might there see his sentiments concerning the
disputed books of the New Testament, about
D d which

(f) *In duodecim Prophetas Commentarius*... Integer foli-
orum 223. servatur Graece in Bibl. Caesarea, teste Lambe-
cio. *Fabr. B. G. T.* 9. p. 162.

(g) *Theodori Antiocheni in xii. Prophetas.* Hic liber non-
dum editus est. Exstat quoque in Bibliotheca Caesarea Vien-
nensi, et in Vaticana Bibliotheca. *Diar. Ital.* p. 39.

(h) In Bibliotheca Caesarea Vindebonorum. Codex clxiii.
bombycinus Graecus, Theodori Mopsuesteni in duodecim
Prophetas Minores. *Biblioth. Biblioth. MSS. T. i.* p. 546.
Et vid. in Ind. Gen. Theodor. Mops. in Scripturam.

A. D. which we do not yet distinctly know his
 394. opinion.

7.) The last work of *Theodore* in *Ebedjesu's* Catalogue is entitled *A Discourse of Lawgiving, or of the Lawgiver*. As it is not now extant, we cannot say, what was in it. But if a conjecture were to be formed, we might be apt to think, the (i) design of it was to shew, that one and the same God was the Author of the Old and the New Testament, or of the more ancient and the later Dispensation.

*A Passage
 concerning
 the four
 Gospels.*

III. I shall now put down a fragment, or passage of *Theodore* concerning the four Gospels, which is prefixed by Dr. *Mill* to St. *John's* Gospel, taken (k) from *Corderius's* Chain upon that Evangelist. As Dr. *Mill's* New Testament is very common, I need not transcribe the *Greek* here at length. But I shall endeavor to make a literal version of it.

Says

(i) *Vid. Affeman. Bib. Or. T. 3. p. 35. not. 3.*

(k) *Ap. Balth. Corderii. Caten. in S. Joann. in Prooem. Antv. 1630.*

Says *Theodore* : “ After (l) the Lord’s as- A. D.
 “ cension to heaven the disciples staid a good 394
 “ while at *Jerusalem*, visiting the cities in
 “ it’s neighborhood, preaching chiefly to
 “ the *Jews* : until the great *Paul*, called by
 “ the divine grace, was appointed to preach
 “ the gospel to the Gentils openly. And in
 “ proceſſe of time, Divine Providence, not
 “ allowing them to be confined to any one
 “ particular part of the earth, made way for
 “ conducting them to remote countreys.
 “ *Peter* went to *Rome*, the others else-
 “ where. *John*, in particular, took up his
 “ abode at *Ephesus*, visiting however at sea-
 “ sons the several parts of *Asia*, and doing
 “ much good to the people of that countrey
 “ by his discourses. About (m) this time
 “ the other Evangelists, *Matthew*, *Mark*, and
 “ *Luke*, published their Gospels : which
 “ were soon spread all over the world, and
 “ were received by all the faithful in general
 “ with great regard. Nevertheless the Chris-

D d 2

“ tians

(l) Μετὰ τὴν εἰς οὐρανὸν ἀνάληψιν τῆς κυρίας ἐπὶ πολλῶν μὲν
 τοῖς ἱεροσολύμοις ἐνδιέτριψαν οἱ μαθηταὶ τῷ χρόνῳ. κ. λ.

(m) Γίνεται τούτων ἐν τέτοις τῶν λοιπῶν εὐαγγελιστῶν ἕκασ-
 τος, ματθαῖος τε καὶ μάρκος. . . .

A. D. 394. " tians of *Asia* having a great opinion of the
" abilities and faithfulness of *John*, and con-
" sidering, that he had been with *Jesus* from
" the beginning, even before *Matthew*, and
" that he had been greatly favored by the
" Lord, brought to him the other books of
" the Gospels, desiring to know his opinion
" concerning them. And he declared his
" approbation of them, saying, that what
" they had writ was agreeable to truth : but
" that some miracles, which might be of
" great use if recorded, were omitted. He
" said moreover, that whereas they had writ
" of the coming of *Christ* in the flesh, it was
" fit that the things concerning his Divinity
" also should be recorded. The brethren
" thereupon earnestly desired him to write
" those things, which he esteemed needful
" to be known, and which he saw to have
" been omitted by the rest. With which
" request he complied. And he was induced
" to begin immediatly with the doctrine of
" *Christ's* Deity. After which he proceeded
" to the account of the things said and done
" by the Lord in the flesh."

It will now be proper to make some remarks. A. D. 394.

1. This account of the occasion of St. *John's* writing his Gospel agrees very much with that in (n) *Eusebe of Cesarea*. I mention this observation in the first place, because it is likely, that the occasion of St. *John's* Gospel was the thing primarily intended in that part of our author's work, from which this passage is taken.

2. The late date of the first three Gospels is here supposed. They were not writ, untill after that the first twelve disciples had for a good while preached the gospel to the *Jews* at *Jerusalem*, and in the neighboring cities: nor untill after St. *Paul* had been called, and had openly preached the gospel to the *Gentils*: nor untill after that St. *Peter* had been at *Rome*: nor, as it seems, untill after, or at least, about the time of St. *John's* taking up his abode at *Ephesus* in *Asia*.

3. It seems to be supposed, that all the first three Gospels were writ about the same time.

D d 3

4. Those

(n) See Vol. 8. p. 93. . . . 95.

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394.

4. Those Gospels were soon spread abroad among Christians all over the world. This is expressly said by our author, as well as that they were received by all with great regard. And indeed the accounts given, both by *Theodore* and by *Eusebe*, of the occasion of St. *John*'s writing his Gospel, afford good evidence, that the first three Gospels soon came into the hands of many Christians. Before St. *John* wrote his Gospel, the Christians in *Asia* had seen and read the other three, and they asked St. *John* his opinion concerning them. And he approved them. There can be no reason to doubt, that about this time, and soon after they were written, those three Gospels were delivered to other Christians, beside those in *Asia*.

5. The publishing of St. *John*'s Gospel, which he wrote now at the request of the believers at *Ephesus*, would contribute to their being yet more public, and looked upon by all with the greatest veneration. And from this time forward, it is reasonable to think, the four Gospels were collected in one code or volume. And St. *John*'s Gospel, now added to the rest, would occasion a diligent

com-

comparing of all of them together, and a A. D.
careful attention to the several accounts of 394.
each.

I now proceed.

IV. That *Theodore* was a celebrated Com- His Cha-
mentator, we have seen. That he was also ^{rafter,}
a celebrated Preacher, and admired as such, ^{as a}
at *Antioch*, and *Constantinople*, and all over ^{Preacher.}
the East, may be collected from testimonies
in (o) *Facundus*.

V. 1. *Theodore*, as the same *Facundus* (p) Reflections
says, lived and died in the communion of ^{upon him.}
the Church, and his great reputation is ma-
nifest from *Sozomen*, and *Theodoret*, before
cited. Nevertheless afterwards, upon occa-

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sion

(o) Theodosio Imperatori, qui per idem tempus mundi re-
gebat gubernacula, sic dicit: Theodorus enim, quem quando
dicimus, virum dicimus in episcopatu clarum finem habentem,
et quinquaginta pene annis fortiter repugnantem cunctis hae-
resibus, et in expositionibus, quas in omnibus ecclesiis orien-
talibus faciebat, et quibus in regia civitate valde esset compro-
batus apparet. &c. *Facund. l. 2. c. 2. p. 23. Vid. et. l.*
10. cap. 1. p. 148. E.

(p) ... in cujus pace atque honore defunctus idem Theodo-
rus. *Id. l. 10. c. 1. p. 148. C. Vid. et l. 2. c. 2.*

A. D. ^{394.} sion of the *Pelagian* and *Nestorian* controversies, there (*q*) were great debates about his sentiments. And not a few moderns (*r*) call him the parent both of *Pelagianism*, and *Nestorianism*: whilst others allow (*s*) indeed his holding the *Pelagian* principle, but think the charge of *Nestorianism* not so clear. Divers passages of his, alleged by (*t*) *Facundus*, seem not reconcilable therewith. However we have seen, that *Photius*, in his accounts of *Theodore's* works, scruples not to accuse him of being in the *Nestorian* principle. And in his Epistles he says, that (*u*) *Nestorius* borrowed

(*q*) *Vid. S. Basnag. Ann. 550. n. vii. . . . ix. 551. n. x. &c. 553. n. xvii. &c. Tilliem. Theodore de M. art. 4. mem. T. 12.*

(*r*) Theodorus Mopsuestenus Pelagianorum aequae ac Nestorianorum parens. *Assen. ad Chr. Edess. Bib. Or. T. i. p. 402. not. 3.*

Hinc Theodorus merito Pelagianorum pater audit, ejusque sectatores Chaldaei Nestoriani de originali peccato usque in praesentem diem male sentiunt. . . . Nam Nestoriani Pelagianum dogma expresse docuere, ut probat Pagius ad annum 428. n. xvi. hac in re a magistro suo Nestorio discipulos, qui de peccato originali recte senserat. *Assen. Bib. Or. T. 3. p. 34. not. 1. Conf. Pagi Ann. 423. n. xv. . . . xviii.*

(*s*) *Vid. S. Basnag. Ann. 428. n. vii.*

(*t*) *Facund. L. ix.*

(*u*) *Phot. Ep. 1. p. 7. f. Vid. et. p. 11. m.*

rowed his abominable doctrine from *Diodore* A. D. of *Tarsus* and *Theodore* of *Mopsuestia*. But ^{394.} Bishop R. *Montague* (x) in a note upon *Photius* vindicates both those great men.

2. I shall take here two passages of *Theodore*: one out of his *Commentarie* upon *St. John's Gospel*, the other out of his *Commentarie* upon the *Acts* of the *Apostles*: as they are cited, in *Latin*, in (y) the *Acts* of the forementioned *Council of Constantinople* in 553.

(x) Intelligit Mopsuestenum et Tarsensem episcopos, qui et doctissimi et orthodoxi erant, aut habebantur, praecipue Diodorus, et a Basilio, Chrysostomo, ac aliis laudantur. Nec nisi mortui in suspicionem haereseos venere, et sequiorum calamis punguntur. Qui mihi non persuadent, fuisse haereseos labe infectos. *Montac. Not. ad Phot. Ep. i. p. 46.*

(y) Thomas quidem, cum sic credidisset, *Dominus meus et Deus meus* dicit: non ipsum Dominum et Deum dicens, (non enim resurrectionis scientia docebat et Deum esse eum qui resurrexit) sed quasi pro miraculo facto Deum collaudat.

... Ut quum ad ipsum accessissent, tanquam Salvatorem, et omnium bonorum auctorem, et doctorem veritatis, ab ipso, utpote auctore bonorum, et doctore veritatis vocarentur: sicut omnibus hominibus, quaecunque sectam sequentibus, consuetudo est ab ipso dogmatis inventore vocari, ut Platonici et Epicuraci, Manichaei et Marcionistae, et siquidem tales dicuntur. Eodem modo et nos nominari Christianos judicaverunt Apostoli, tanquam per hoc certum facientes, quod ipsius doctrinam oportet attendere. *Conc. Constantin. ii. Coll. iv. ap. Labbé. T. 5. p. 440. 441.*

A. D. 553. and in *Greek*, in the Emperour *Justinian's* Confession of the right faith, or his edict issued in (z) 545. or rather in (a) 551. against the three Chapters, as they are called, that is, the works of our *Theodore*, the writings of *Theodoret* against *Cyril* of *Alexandria*, and the letter of *Ibas* Bishop of *Edessa* about the year 436. to *Maris* a *Persian*. They are alleged in the way of reproach, and are among charges brought against him. And perhaps the quotations are not quite exact and fair. Nevertheless they may be of some use to assist us in forming an idea of *Theodore's* judgement, or way of thinking.

“ In (b) his Commentarie upon St. *John's* Gospel, he says, that when *Thomas* made that

(z) *Vid. Cav. de Justiniano. H. L. T. i. p. 509. et Fabr. Bib. Gr. T. xi. p. 441.*

(a) *Pagi ann. 551. n. v. Basnag. ann. 551. n. vii. viii.*

(b) Οὗτος δὲ καὶ τὴν ὁμολογίαν θαυμά, ἣν ἐπὶ τῇ φιλαφίᾳ τῶν χειρῶν καὶ τῆς πλευρᾶς τοῦ κυρίου μετὰ τὴν ἀνάστασιν, τὸ, ὁ κύριός με καὶ θεός με, εἶπεν, μὴ εἰρῆσθαι περὶ τοῦ χριστοῦ παρὰ τῷ θαυμά, (οὗ γὰρ εἶναι λέγει τὸν χριστὸν θεόν) ἀλλ' ἐπὶ τῷ παραδόξῳ τῆς ἀναστάσεως ἐκπλαγέντα τὸν θαυμᾶν ὑμνῆσαι τὸν θεὸν ἐγείραντα τὸν χριστόν. Τό δὲ χεῖρον, ὅτι ἐν τῇ τῶν πράξεων τῶν ἀποστόλων γενομένη παρ' αὐτοῦ δῆθεν ἐρμηνείᾳ, συγκρίνων ὁ αὐτὸς θεόδωρος τὸν χριστὸν πλάτῳ, καὶ μανιχαίῳ, καὶ ἐπὶ κέρῳ,

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“ that confession to Christ, *My Lord and my* A. D.
 “ *God*: [John xx. 28.] he did not call Christ 394.
 “ Lord and God: but being astonished at
 “ the great miracle of his resurrection, and
 “ the full evidence of it, which had been
 “ afforded to him, he praised God, who had
 “ raised Christ from the dead. Nor is the
 “ being raised from the dead a proof of deity.
 “ And in his Commentarie upon the Acts of
 “ the Apostles he says: As the *Platonics* and
 “ *Epicureans*, and the men of other sects,
 “ are called from their masters, who first
 “ taught the principles professed by them:
 “ so Christians are called from Christ, whom
 “ they have received as the teacher of truth,
 “ and their Saviour, and the author of all
 “ good. And the Apostles therefore gave us
 “ this denomination, that thereby we might
 “ be reminded of our obligation to adhere to
 “ Christ’s doctrine.”

That

κέρω, καὶ μαρκίῳνι, λέγει, ὅτι ὥσπερ ἐκείνων ἕκαστος ἐυράμε-
 νος οἰκεῖον δόγμα τὸς αὐτῶ μαθητεύσαντας πεποίηκε καλεῖσθαι
 πλατωνικὸς, καὶ μανιχαῖος, καὶ ἐπικυρέος, καὶ μαρκιωνισῆς,
 τὸν ὅμοιον τρόπον καὶ τῷ χριστῷ ἐυραμένῳ τὸ δόγμα, ἐξ αὐτοῦ
 τὸς χριστιανὸς καλεῖσθαι. *Ap. Chron. Pasch. p. 361. et Con-*
cil. Labb. T. 5. p. 706.

A. D. ³⁹⁴ That is the sense of those two passages, as may appear to such as will compare the *Latin* and *Greek* at the bottom of the pages.

3. I conclude this chapter with transcribing below (c) the charges brought against *Theodore*, and the principles ascribed to him, by *Simeon Beth-Arsam* before mentioned, as the passage may entertain some of my readers: though indeed he there, and elsewhere (d) speaks to the like purpose also of *Diodore*, whom he considers as his master, and *Paul* of *Samosatata* as master of both. But *Theodore* of *Mopsuestia* is the worst of all, having added to,

(c) A Diodoro accepit Theodorus Mopsuestiae in Cilicia, qui omnes tum Veteris tum Novi Testamenti libros commentatus est. Verum in cunctis ipsius commentariis et sermonibus Judaicam de Christo opinionem tradit, Diodoro, Pauloque Samosateno praeceptoribus suis consentiens. Quae vero a Simone Mago, a Paulo, et a Diodoro asserébantur, haec ille amplificavit, confirmavitque, asserens Christum hominem esse creatum, factum, mortalem, consubstantialem nobis, Filium adoptivum, et Templum Dei aeterni, non Filium naturalem Dei esse, sed per gratiam et adoptionem. . . . A Theodoro accepit Nestorius. &c. *Ap. Assen. Bib. Or. T. i. p. 348. 349.*

(d) A Paulo accepit Diodorus Tarsi Ciliciae episcopus. . . . Christum vero ipsum hominem existimavit creatum, factum, mortalem, consubstantialem nobis, et Filium per gratiam, Pauli Samosatani praeceptoris sui vestigiis presse inhaerens. *Ib. p. 348. in.*

to, and farther established the Unitarian, A. D. Jewish sentiments, which he had received ³⁹⁴ from them. (B)

(B) Some learned moderns think, that *Diodore* of *Tarsus*, in his old age, in opposing the *Apollinarians*, espoused the same doctrine concerning Christ with *Paul* of *Samosata*, *Marcellus* of *Galatia*, and *Photinus*: which, as they say, was likewise the opinion of *Theodore* of *Mopsuestia* and *Nestorius*. *Vid. Garner. ad Marium Mercatorem. T. 2. p. 317... 319. et Pagi ann. 428. xix. Et Conf. Fabric. Bib. Gr. T. 8. p. 361. et Tillem. Mem. T. 8. Diodore de Tarse.*



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R E M A R K S

U P O N

Mr. BOWER's Account

O F T H E

M A N I C H E A N S

In the second Volume of his History
of the Popes.

NONE of my learned friends, who have read Mr. *Bower's* History of the Popes, (and I suppose they have all read it,) could forbear observing the difference between his account of the *Manicheans*, and that given in the sixth volume of this work. And some of them have intimated, that I could not decline taking public notice of it: unless I would be understood to allow, that the account, given by me of the same people, was wrong. For which I see no reason:
Indeed

Indeed I cannot but wish, that Mr. *Bower* had read that volume, or the late Mr. *Beausobre's* History of the *Manicheans*, from which I received a great deal of light. I think, he would then have expressed himself very differently from what he has done. As it is, I think my-self obliged to make a few remarks.

In the history of *Manes*, or *Mani*, (as the *Persians*, his countrey-men call him,) which is at the beginning of note (D.) p. 19. 20. of Mr. *Bower's* second volume, there are, in my opinion, several mistakes: as may appear from the account given of *Mani*, and his Works, and Predecessors, in the forementioned volume. To which they are referred, who are pleased to look into it.

In the later part of the same note, p. 21. 22. Mr. *Bower* proceeds to the tenets of this sect, which I considered formerly, so far as I judged needful. I therefore take notice of a very few things only in Mr. *Bower* upon this article.

In that note p. 21. says Mr. *Bower*: *Thus was gluttony, with them, a cardinal virtue, and eating to excess highly meritorious.* I do not conceive, how that can be truly said of the *Manicheans*, when their Elect, the most distinguished part of them, comprehending their ecclesiastics and some others, were obliged to abstain from meat, and wine, and eggs, and fish. And Mr. *Bower* says, p. 23. that *their Auditors, as well as their Elect, kept two*
fasts

fasts in the week, the one on Sunday, the other on Monday. That the Manicheans were great fasters, was shewn vol. 6. p. 104. . . 107. That they were by principle, and frequent practise, a temperate, abstemious sort of people, appears, I think, from a passage, which I have not yet alleged at all. It is near the conclusion of a work generally ascribed to *Marius Victorinus Afer* in the fourth centurie: which is a letter to *Justin*, a Manichean, a learned man, and the Author's friend. "In (a) vain, says he, do you now macerate your body, and mortify it with continual fasting and watching: if, after all, it has no other lot, than to return to the devil, who, you say, is it's creator."

But, undoubtedly, Mr. Bower has some reason for saying what he does. Which therefore ought to be considered. P. 21. note (D.) *The particles of the good nature were, according to them, in all beings of this universe, mixed with, and chained to, the particles of the evil nature. Such however, as happened to be in the food, which they used, were,*

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(a) Et cassum nunc usque jugi inedia, inimicae, ut ais, carnis membra tenuasti, censens ipse animae officere meritis, ac naturae passii corporis succos, ac pinguedinis distentae grassamina atque ipsorum abdominum mole praegravari: si post hunc jejuniorum laborem ad creatorem tuum, quem ais, aut diabolum, aut exteriores tenebras reverteris. *T. M. Victorin. adv. Manich. Ap. B. PP. Lugd. T. 4. p. 292. D. E.*

in being used by them, delivered forever from so painful a bondage. Thus was gluttony, with them, a cardinal virtue, and eating to excess highly meritorious. This therefore is only a consequence deduced from the just mentioned, supposed principle of theirs. But it does not appear, that they discerned this consequence. For, so far as we can find, they did not, by principle, eat to excess: but were, and upon principle, great fasters, and very abstemious. *Augustin* imputes to them the same principle. Whether justly, or not, I do not now inquire. Nevertheless he does not upon that account charge them with excess in eating: because, I suppose, he knew, they were not guilty of it. But he ridicules their fasting. "Your (b) " fasting, says he, is cruel. You ought to be " always eating. Whilst you cease to eat, you " forbear to deliver the particles of the good na- " ture from their chains."

Farther, p. 21. *They rejected the Old Testament, and some parts of the New, especially the Acts of the Apostles. That the Manicheans rejected the Old Testa-*

(b) Nec ipsa jejunia vobis competunt. Non enim oportet vacare fornacem, in qua spiritale aurum de stercoreis commixtione purgatur, et a miserandis nexibus divina membra solvuntur. Quapropter ille est misericordior inter vos, qui se potuerit ita exercere, ut nihil ejus valetudini obsit, saepe crudos cibos sumere, et multa consumere. Vos autem. . . a membrorum divinatorum purgatione cessando crudeliter jejunatis. *Contr. Faust. l. 6. c. 4. T. 3.*

Testament, is undoubted. Whether they rejected any books of the New Testament, and particularly, the Acts of the Apostles, has been carefully examined. Vol. 6. p. 322—340.

In the later part of that note, p. 23. Mr. *Bower* gives a shocking account of their eucharist, taken from ancient ecclesiastical writers. And afterwards at p. 25. he tells the same, or like storie from Pope *Leo*, commonly called the Great. This was also examined in the forecited volume. Shall I repeat here a part of it from p. 98. 99?

“ Mr. *Beausobre* speaks largely to this infamous
“ storie of their eucharist, to whom I refer.
“ However I shall here mention some of his arguments and observations. The thing is altogether incredible, especially when related of
“ people, who by profession were Christians:
“ who believed, that Jesus Christ was a perfect
“ model of all virtues: who acknowledged the
“ reasonableness and excellence of the precepts
“ of the gospel, and that the essence of religion
“ lies in obeying them. The *Manicheans* always
“ denied their practising the abominable rites
“ laid to their charge. So *Augustin* himself says.
“ And in the year 392. when he had been several years a Catholic, and was now Presbyter,
“ he had a public conference with *Fortunatus*, a
“ *Manichean* Presbyter. Before they enter into
“ dispute upon matters of belief, *Fortunatus*
E e 2 “ openly

“ openly calls upon *Augustin*, who for several
 “ years was one of them, to tell, if he knew of
 “ any of the crimes, with which they were re-
 “ proached. This confidence of *Fortunatus*, says
 “ *Beausobre*, is a strong presumption of the inno-
 “ cence of the sect. *Augustin* puts by that ques-
 “ tion. When he is still pressed by *Fortunatus*,
 “ who insists upon an answer, *Augustin* is not able
 “ to produce any thing material against them,
 “ of his own knowledge : but excuseth himself,
 “ because he was not one of the Elect, but an
 “ Auditor.” And what follows, containing, if
 I am not mistaken, a sufficient vindication of the
Manicheans from the charge of lewd and abomi-
 nable rites and mysteries.

Nevertheless, as I did not then distinctly speak
 of Pope *Leo*, upon whom Mr. *Bower* chiefly in-
 sists, I shall now consider what is alleged from
 him. He spared no pains, says Mr. B. p. 25. to
 find them out. And being informed by some, whom
 they had attempted to seduce, where they assembled, he
 caused great numbers of them to be seized, in virtue of
 the Imperial Edicts, and among the rest, their Bishop,
 and some of their teachers. Having them thus in
 his power, his first care was to learn of them their
 true tenets, and the secret practices of their sect.
 Which he had no sooner done, than he assembled the
 neighboring Bishops, and those who happened to be then
 at Rome, with a great number of Presbyters : invi-

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ting to the assembly even the laymen of any rank, the great officers of the Empire, and the Senate. . . . Being all met, and in great expectation, Leo ordered the Elect of the Manichees, that is, their teachers, and chief men among them, to be brought forth. Great was their confusion, when they appeared before so grand an assembly. But being encouraged by Leo, they first owned their impious tenets, and their superstitious practises, and discovered a crime, which modesty, says Pope Leo, would not allow him to name. But it was so fully proved, adds he, that the most incredulous were thoroughly satisfied, it was true. For all those who had been concerned in that abominable act, were present : viz. a girl of twelve years old, the two women who had brought her up, and prepared her for the crime, the youth who had debauched her, and the Bishop, who presided at that detestable ceremony, and had directed it. . . . It appeared from the confession, which their Bishop made openly, and gave in writing, that they committed these abominations, chiefly on their festivals. I think, it may be worth our while to see Pope Leo's own Words. Which therefore I transcribe (c) below.

E e 3

With

(c) De sacris tamen eorum, quae apud illos tam obscœna sunt, quam nefanda, quod inquisitioni nostrae Dominus manifestare voluit non tacemus, ne quisquam putet nos de hac re dubiae famae et incertis opinionibus credidisse. Residentibus itaque mecum Episcopis et Presbyteris, ac in eundem confes-
sum

With regard then to Pope *Leo* I would observe, *first*, that we have not remaining any copie of the proceedings against these people, to which *Leo* refers. *Secondly*, though the confessions, mentioned by *Leo*, seem a specious argument for the truth of these charges; yet I apprehend, that when duly weighed, they are of little value. By menaces, and promises, and good management, an artful and powerful ecclesiastic, like *Leo*, is able to obtain such confessions as he wants; whenever there are any people, who have fallen under his displeasure, and he has determined to harass them with fines, or imprisonment, or banishment. Says *Athenagoras* in his Apologie for the
 “ Christians

sum Christianis viris ac nobilibus congregatis, Electos et Electas eorum iussimus praesentari. Qui cum et perversitate dogmatis sui, et de festivitatum suarum consuetudine multa referarent, illud quoque scelus, quod eloqui verecundum est, prodiderunt: quod tanta diligentia investigatum est, ut nihil minus credulis, nihil obrectatoribus, relinqueretur ambiguum. Aderant enim omnes personae, per quas infandum facinus fuerat perpetratum, puerula scilicet ut multum decennis, et duae mulieres quae ipsam nutrierant, et huic sceleri praeparaverant. Praesto erat etiam adolescentulus vitiator puellae, et episcopus ipsorum detestandi criminis ordinator. Omnium par fuit horum et una confessio, et patefactum est execratum, quod aures nostrae vix ferre potuerunt. De quo ne apertius loquentes, castos offendamus auditus, gestorum documenta sufficiunt....
Leon. Serm. 15. c. 4. p. 64. edit. Lugd. 1700. Conf. Ep. 15. al. 93. c. 16. p. 230. 231. et. Ep. 8. al. 2.

Christians of his time: “ That (d) our enemies
 “ may seem not to hate us without reason, they
 “ accuse us of abominable feasts, and incestuous
 “ mixtures in our assemblies.” It has been the
 way of all persecutors in general. They will
 make those appear criminal, whom they intend
 to destroy, and will do their utmost to expose
 them to general scorn and aversion. *Thirdly*, af-
 ter all these examinations, and confessions, *Leo*
 did not know, when this abominable rite, with
 which he chargeth them, was performed. First
 he says, *in their worship: de sacris tamen eorum,*
etc. then *in their festivals: de festivitatibus eorum*
consuetudine. In another place (e) it is *in their*
mysteries. Once more, *in (f) the principal feast*
of their sect. If good evidence of this fact had
 been produced, he would have expressed himself
 more clearly and uniformly. As Pope *Leo* says,
 that this was done *in the principal feast of their*

E e 4

sect,

(d) Ἐπὶ δὲ καὶ τροφὰς καὶ μίξεις λογοποιοῦσιν ἄθεός καθ’ ἡ-
 μῶν, ἵνα τε μισεῖν νομίζοιεν μετὰ λόγῳ. κ. λ. *Legat. pro.*
Chr. p. 34. D.

(e) In execrabilibus autem mysteriis eorum. *Ep. 15. al.*
93. c. 16. p. 230.

(f) . . . in ipso praecipuo observantiae suae festo, sicut
 proxima confessione patefactum est, ut animi, ita et corporis
 pollutione laetantur. *Serm. 23. cap. 4. p. 76. al. Serm.*
4. De Nativitate Domini.

sect, *Beausobre* (g) understood him to mean their *Bema*, an annual festival, celebrated in honour of *Mani* with great * solemnity. “ Which, he
 “ says, affords a manifest proof of the falshood
 “ of the deposition of the witnesses before *Leo*.
 “ For that feast was not profaned with any sa-
 “ crifices of unchastity. *Augustin*, who, when a
 “ *Manichean*, was present at it, has described it,
 “ and discerned nothing impure in it.” *Fourthly*,
 it appears from Pope *Leo*, that the *Manicheans*
 celebrated the eucharist in the like manner with
 other Christians. For he has informed us,
 “ That (b) the better to conceal themselves, and
 “ avoid the sufferings, which by law they were
 “ exposed to, they would come to church, and
 “ communicate with the Catholics: when they
 “ partook of the bread, but refused the cup.”
 The reason is manifest. According to the *Ma-
 nichean* rule, the Elect, who alone had a right to
 communicate at the Lord's table, were forbid
 wine

(g) *Hist. de Manich. T. 2. p. 754.*

* A brief account of that festival may be seen Vol. 6. p. 28. and 302.

(b) Cumque ad tegendam infidelitatem suam nostris audeant interesse mysterijs, ita in sacramentorum communione se temperant, ut interdum, ne penitus latere non possint, ore indigno Christi corpus accipiant, sanguinem autem redemptionis nostrae haurire omnino declinent. *Serm. 41. c. 5. p. 106. al. De Quadragesima. iv.*

wine, which was used by the Catholics. If instead of wine, water had been proposed to them, or some other liquor, not prohibited, they would have received it. I think, that what *Leo* says, teaches us two things. The first of which is, that the *Manicheans* observed the eucharist in the same manner with the Catholics, except that they used some other liquor, instead of wine. And certainly the testimonie of *Leo* in this point is very remarkable. The other thing, which we learn from hence, is, that the *Manicheans* were scrupulous and conscientious men. Who can believe, that they, who refused to taste wine, though it were to secure themselves from heaveie sufferings, admitted into their religious rites abominable filthineffe, which no reasonable creature can bear to think of? *Fifthly*, the *Manicheans* at Rome, in the time of Pope *Leo*, were a sober and modest people. For he found himself obliged, frequently to caution his own people and hearers against being seduced (i) “ by their fastings,
“ abstinence

(i) *Neminem fallant discretionibus ciborum; sordibus vestium, vultuumque palloribus. Non sunt casta jejunia, quae non de ratione veniunt continentiae, sed de arte fallaciae.*

Serm. 33. cap. v. p. 93.

Non vos seducant deceptoriiis artibus ficta et simulata jejunia, quae non ad purificationem proficiunt animarum. Speciem quidem sibi pietatis et castitatis assumunt, sed hoc dolo actuum suorum obscœna circumtegunt. &c. *Serm. 23. c. 6. p. 76.*

“ abstinence from certain meats, mean dresse,
 “ pale countenances,” and other marks of a sober and abstemious course of life. Which is agreeable to *Augustin*, who says, “ that (k) by an
 “ appearance of chastity and temperance they
 “ ensnared many people.” *Sixthly*, Pope *Leo*'s abusive manner of speaking of the *Manicheans* invalidates all his accusations against them. For he says, “ they (l) were the worst of all heretics,
 “ who had nothing in them that was tolerable:
 “ whose law is a lye, whose religion is the devil,
 “ and whose sacrifice is filthinesse, and the like.” Is any regard to be had to a man, who talks at that rate? He who should take his notion of the *Manichean* worship from Pope *Leo*, I believe, would suffer himself to be grossly imposed upon.
 It

(k) Duæ maxime sunt illecebrae Manichaeorum, quibus decipiuntur incauti. . . . altera, cum vitae castae, et memorabilis continentiae, imaginem praeferunt. *De Mor. Cath. Ec. l. i. c. i. T. i.*

(l) . . . quibus plenissime docetur, nullam in hac secta pudicitiam, nullam honestatem, nullam penitus reperiri castitatem: in qua lex est mendacium, diabolus religio, sacrificium turpitudine. *Serm. 15. c. 4. p. 64.*

Aliae haereses, dilectissimi, licet merito omnes in sua perversitate damnandae sint, habent tamen singulae in aliqua sui parte quod verum est. . . . In Manichaeorum autem scelestissimo dogmate prorsus nihil est, quod ex ulla parte possit tolerabile judicari. *Serm. 23. cap. 5. p. 76. al. De Nativitate Domini. iv.*

It might be better to take it from *Faustus*, one of their own Bishops, as cited in †† *Augustin*, and also in the forementioned volume of this work, at p. 295. 296.

I must now return to the note before cited, at p. 23. *The great and chief mystery of their sect was the eucharist. And it was in celebrating the eucharist, that they committed the abominations, with which the Fathers have reproached them. We might indeed suspect the testimony of the Fathers, it being well known, that in declaiming against heretics they are apt to exaggerate, and did not always scrupulously adhere to truth. But that the Manichees abandoned themselves, in the celebration of their eucharist, to the most impure and infamous practices, is not only attested by them, but has been often proved by unexceptionable witnesses, nay and owned by themselves, before the civil Magistrates, in Italy, in Gaul, in Paphlagonia, and Africa.*

But is not that a new charge? Is not this different from what we have been considering? *The Manichees abandoned themselves, in the celebration of their eucharist, to the most impure and infamous practices.* Those expressions seem to me to imply promiscuous lewdness, or the general practice of impurity, at their eucharist. But Pope *Leo*, as we have seen, speaks only of *one girl, debauched by a youth,*
for

†† *Contr. Faust. l. 20. c. 3. T. 8.*

for a certain purpose. And in a like manner *Augustin de Haer. cap. 46. T. 8.*

But Mr. Bower has some other evidence, beside that of the Fathers, and says, *it has been proved by unexceptionable witnesses, and has been owned by themselves.* I suppose, Mr. B. may have an eye to a passage in *Augustin*, which is to this purpose. “It (*m*) is said, that some of them have confessed it before Magistrates, not only in *Paphlagonia*, but likewise in *Gaul*. This I heard at Rome from a Catholic Christian.” Upon which I would observe, *first*, that *Augustin* does not there speak of *the Manicheans abandoning themselves to impure practices*, but of a particular fact, like to that mentioned by *Leo*. *Secondly*, Mr. B——’s expressions are too strong and positive. *Augustin* only says, that he had *heard* such a thing from a Catholic at Rome. *Thirdly*, this fact, or these facts are laid at remote places. If *Augustin* had had proofs of them at home, or near at hand, he needed not to have gone so far as *Paphlagonia* and *Gaul*, in quest of them. *Fourthly*, Mr. B. speaks of it’s being *proved and owned by themselves before civil Magistrates in Italy and Africa*. Which

I do

(*m*) Hoc se facere quidam confessi esse in publico judicio perhibentur, non tantum in Paphlagonia, sed etiam in Gallia, sicut a quodam Romae Christiano Catholico audivi. *De Natura Boni. cap. 47. T. 8.*

I do not see in *Augustin*, but only *Gaul* and *Paphlagonia*: unless some other passage be also referred to.

Mr. *B.* concludes the note, upon which I have made these animadversions, saying: *The Waldenses, who sprung up in the twelfth century, were stigmatized by their enemies with the odious name of Manichees. But that their doctrine was different from that of the Manichees, nay that it was altogether orthodox, I will shew in a more proper place.*

When Mr. *B.* comes to that part of his work, I suppose, he will have the task of shewing, not only that the *Waldenses* were unjustly stigmatized with the *Manichean doctrine*: but likewise, that they were not guilty of the impure and infamous practises, generally imputed to the *Manicheans*. And perhaps he may also discern at length, that those crimes were unjustly charged upon the real *Manicheans*, or such as owned themselves disciples of *Mani*. But however that may be, I have taken the liberty to make these remarks, for supporting what I had said formerly, and which I still think to be right: not with a design to detract from the merit of Mr. *Bower's* laborious and useful work: which I heartily wish, he may carry on with continued and encreasing acceptance and esteem.

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